Commentary Clarifying the Meaning

of the 'Ornament for Clear Realization,

a Treatise of Oral Instruction

on the Perfection of Wisdom'

by

Haribhadra

with outlines from

The Ornament of Essential Explanation

by Gyaltsab Je

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Commentary Clarifying the Meaning of the 'Ornament for Clear Realization, a Treatise of Oral Instruction on the Perfection of Wisdom'

INTRODUCTION

1 Meaning of the title
1A Actual
1A1 Translation of the title

In the Indian language: *Abhisamayalamkara prajnaparamita upadesha shastra vriti*
In the Tibetan language: *She rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan ce bya ba'i 'grel ba*
In the English language: *Commentary on the 'Ornament for Clear Realization, A Treatise of Oral Instruction on the Perfection of Wisdom'*

1A2 Explanation of the title

1B Ancillaries
1B1 Enumeration of the parts

PART ONE

1B2 Translator's homage

Homage to all the buddhas and bodhisattvas.

2 Meaning of the text
2A Engaging in the explanation
2A1 Expression of worship and promise to compose

Reverently I pay homage to the Perfection of Wisdom in order to thoroughly reveal the stanzas of its ornament as being an ornament of all.

2A2 Proving that [Haribhadra] is suitable to compose the commentary
2A2A Proving that [Haribhadra] possessed the outer condition: the oral instructions of virtuous friends
2A2A-1 The way Arya Asanga thoroughly explained

Yearning for migrators, he yearned deeply. Arya Asanga, himself a refuge, having listened to the Invincible Protector, thoroughly explained the great treatise.

2A2A-2 The way Vasubandhu unraveled [the Perfection of Wisdom]

Vasubandhu, a friend benefiting migrators, taking his belief as foremost, thoroughly unraveled through fully relying on objects of knowledge as being internal.

2A2A-3 The way Arya [Vimuktisena] revealed [the Perfection of Wisdom]

Also, he who is called Vimuktisena, who is included among the superiors, having seen that done by [Vasubandhu] as not done [in accordance with the accepted view], revealed with a mind abiding in the middle way.

2A2A-4 The way Venerable Vimuktisena thoroughly explained [the Perfection of Wisdom]

While abiding on the ground of faith the Vimuktisena after him, not finding [complete presentations in] all the treatises, made a thorough explanation in accordance with his own [findings].

2A2B Proving that [Haribhadra] possessed the inner condition: the wisdom which realizes the meanings of the treatise

Likewise, other scholars elucidated [the word meaning of the *Perfection of Wisdom*]. Only some found [the full meaning] of the treatises. It is amazing that I found it likewise.

2A2C Thereby [Haribhadra] is suitable to compose the commentary

Very difficult to find by [scholars] like them what this profound path is like, found through the power of the [blessing of] Buddha - is suitable to be analyzed by scholars.

2A3 Subduing pride and the reason for generating delight

Although not the object of my experience in all ways, because it accords with achieving merit, I generated delight [in composing this commentary] as I desire to benefit myself and others.

2B Positing the explanation itself
2B1 Expression of worship
2B1A Making the connection

Arya Maitreya thoroughly presents himself as one who accords with holy conduct. By means of his exalted wisdom of individual analysis, he came to understand that the principal cause of attaining all goodness is very lucid faith in the subject of the *Perfection of Wisdom*. In order for others to generate very lucid faith and engage Bhagavati–the source of unsurpassable and unfathomable precious qualities–shortly, at first, he pays homage to the mother with the preceding [stanza], expressing her excellent qualities just as they are.

2B1B Root text
2B1B-1 The meaning of the words
2B1B-1A Praise
2B1B-1A1 Praising by means of the qualities of the three knowers

That which through the exalted knower of all leads hearers seeking pacification to peace,
Which through the exalted knower of paths causes those helping migrating beings to achieve the aims of the world,
And through the perfect possession of which the subduers set forth these varieties having all aspects;

2B1B-1A2 Praising how they act as mothers of the four superiors

To the mothers of the buddhas as well as the host of hearers and bodhisattvas,...

2B1B-1B Homage

...I pay homage.

It is taught.

2B1B-2 Settling disputes
2B1B-2A Ascertaining the order
2B1B-2B Ascertaining the number
2B1B-2C Meaning of mother and son
2B1B-2D Identifying the three knowers which are the objects of praise

2B1C Commentary
2B1C-1 Summarized meaning

This stanza expresses the outstanding nature of the greatness of [the three exalted knower-mothers].

2B1C-2 Meaning of the purpose
2B1C-2A Extensive explanation
2B1C-2A1 The manner of generating [faith]
2B1C-2A1A The manner of generating faith for those of dull faculty

A short while after having heard about [their greatness], followers of faith quickly generate very lucid [faith] free from doubt in them.

2B1C-2A1B The manner of generating faith for those of sharp faculty

Also followers of Dharma generate extremely clear faith by means of the valid cognition of [reasonings] such as "because of being free of an entityness of one or many;" not seeing defects in the mother characterized in the meaning of the stanzas, thoroughly understanding the non-generation of bases, paths, and aspects; the entity of the exalted knower of all, the perfection of wisdom which possesses the three modes; definitely apprehending that "the three exalted knower-mothers without doubt give birth to the buddhas" and so forth."

2B1C-2A1B-1 Recognizing the predicate of the negandum
2B1C-2A1B-2 The reasoning which refutes that on other bases
2B1C-2A1B-2A Positing the sign
2B1C-2A1B-2B Establishing the [three] modes
2B1C-2A1B-2B1 Establishing the property of the subject
2B1C-2A1B-2B1A Establishing as free of being a truly existent one
2B1C-2A1B-2B1B Establishing as free of being a truly existent many
2B1C-2A1B-2B2 Establishing the pervasion

2B1C-2A2 Through that, generating the aspiration of striving

Also through very lucid faith in those [exalted knower-mothers], both persons who actually desire its excellent qualities develop great respect for the purpose, such as apprehending in all ways [the *Perfection of Wisdom*] and the scriptures which depend upon it.

2B1C-2A3 Through that, the manner of attaining the result through engagement

Thereafter, through the stages of generating the wisdoms which arise from hearing and so forth, supreme goodness will be attained.

2B1C-2B Summarized meaning

Therefore, very lucid [faith] in the Bhagavati is the principal cause of attaining all goodness.

2B1C-3 Dispelling arguments

With regard to [the mother], the three exalted knowers of all include the eight categories. Those [eight] are also the *Perfection of Wisdom*. Through the way they are explained, they perfectly fulfill all aims. Keeping the aforesaid in mind, [Maitreya] praised the *Perfection of Wisdom* in terms of [the qualities of] the three exalted knowers of all.

2B1C-4 Meaning of the words
2B1C-4A Praising them by means of their individual qualities
2B1C-4A1 Exalted knower of bases

Hearers and those of like category, the solitary realizers whose life activities are slightly superior as shown by one line [in the *Ornament*], wishing nirvana, by thoroughly understanding all bases are without birth [of self of persons], attain the two types of nirvana that are characterized by being with aggregates and without aggregates.

2B1C-4A2 Exalted knower of paths

The bodhisattvas, those who benefit migrating beings as long as cyclic existence lasts, act to bring about the welfare of all migrating beings by the very entity of realizing the birthlessness of all paths.

2B1C-4A3 Exalted knower of all aspects

When one possesses the realization of the birthlessness of all aspects, one possesses the perfectly restrained body of a buddha. Those principal lords of yoga turn the wheel of Dharma in all aspects as an antidote to [afflicted] behavior.

2B1C-4B Having summarized, to pay homage.

I pay homage to the mother who acts to bring about [the desired aims] of the buddhas and their retinue of hearers and so forth.

2B2 Having revealed to those persons with faith in the extensive, to explain
2B2A The meaning of the purpose of the treatise
2B2A-1 Having individually resolved doubts concerning a lack of purpose in composing the treatise, to explain the general presentation of the subject to be expressed: the three exalted knowers
2B2A-1A Arguments

Regarding that, the treatise, the *Ornament for Clear Realization*, with the preliminary of homage and praise, if [someone] were to ask, "If [the *Ornament*] were to include either the bases, antidote, or aspect: if it were the first case (base), it would be a meaningless endeavor [to compose it] because there does not appear in the treatise on the *Perfection of Wisdom* any base which is not mentioned in other philosophical treatises. If it were the second case (antidote), because it includes only [the class of] purified phenomena and does not include [the class of] thoroughly afflicted phenomena, one would not know what [the treatise] is an antidote to. If it were the third case (aspect), because it includes only the aspect [of all objects of knowledge] without the base there would be no realization of the meaning since it does not explain [the base] even slightly. Wouldn't others think this meaningless?"

2B2A-1B Responses
2B2A-1B1 Actual response

No, it is not. Why? Since all clear realizations are included in the three exalted knowers of all, in the order of hearer, solitary realizer, bodhisattva, and peerless buddhas, they also include all three cases.

2B2A-1B2 Stating quotations that prove this
2B2A-1B2A Stating the proof of the intermediate mother
2B2A-1B2A-1 Shown in brief

Thus, in the intermediate *Mother of the Victor*: "Subhuti, the very knower of all [bases] are the [clear realizations] of hearers and solitary realizers. The very knower of paths are the [clear realizations] of bodhisattvas. The very knower of all aspects are the [clear realizations] of those thus gone, foe destroyers, perfectly complete buddhas.

2B2A-1B2A-2 Extensive explanation
2B2A-1B2A-2A The manner in which the clear realizations of the hearers and solitary buddhas are included in the knower of bases
2B2A-1B2A-2A1 Question

[Subhuti asks:] "Bhagavan, why is the realization of all [bases] the [clear realizations] of hearers and solitary realizers?"

2B2A-1B2A-2A2 Reply

[Buddha replies:] "Subhuti, all [bases] are merely the various inner and outer phenomena. Besides those, hearers and solitary realizers know [their sixteen aspects]. However, all [three] paths do not have definite arising achievement. Because of that, hearers and solitary realizers are said to be the very knower of all [bases]."

2B2A-1B2A-2B The manner in which the clear realizations of the bodhisattvas are included in the knower of paths
2B2A-1B2A-2B1 Question

[Subhuti asks:] "Bhagavan, why are the realizations of the aspects of the [three] paths [the clear realizations of] bodhisattvas?"

2B2A-1B2A-2B2 Reply
2B2A-1B2A-2B2A Meaning of the words

[Buddha replies]: "Subhuti, bodhisattvas should generate whatever are the paths of the hearers, whatever are the paths of the solitary realizers, and all the paths which are paths of the buddhas. They should [directly] know all paths. They should also fully complete those [three paths]. They should also perform the activities of the [three] paths. [However], having not fully completed prayers, having not fully ripened sentient beings, or not completely purified [their own] buddha realm; they should not actualize the perfect end. Because of that, [the clear realizations of the bodhisattvas] are called the very knowers of the aspects of paths of the bodhisattvas."

2B2A-1B2A-2B2B Examining the borders
2B2A-1B2A-2B2B-1 Identifying the manner of acting in general and of exceptions
2B2A-1B2A-2B2B-2 Explaining the reasons for teaching that bodhisattvas complete the abandonments and realizations of the hearers and solitary realizers
2B2A-1B2A-2B2B-3 Having identified the perfect end, explaining the manner of actualizing it

2B2A-1B2A-2C The manner in which the clear realizations of the buddhas are included in the exalted knower of all aspects
2B2A-1B2A-2C1 Question

[Subhuti asks:] "Bhagavan, why is that very exalted knower of all aspects [the clear realization] of those thus gone, foe destroyers, perfectly complete buddhas?"

2B2A-1B2A-2C2 Reply

[Buddha replies:] "Subhuti, phenomena are perfectly expressed by some aspects (entities), some signs (results), and some marks (causes). Those aspects, signs, and marks are realized by those thus gone. Therefore, [the clear realizations] of those thus gone, foe destroyers, perfectly complete buddhas are called the very exalted knowers of all aspects."

2B2A-1B2B [Stating the proof] of the brief mother

Likewise, also in the condensed [*Eight Thousand Stanza Perfection of Wisdom Sutra*] it is said: "Also those wishing to train in the grounds of the hearers..."

2B2A-1B2C Indicating verifying [quotations] of the extensive mother

Also it is elaborately stated in the extensive [*Perfection of Wisdom Sutra*].

2B2A-1B3 Explaining the meanings of the quotations

Regarding that: the very knower of all [bases], with respect to [its observed] phenomena, such as form, having the support of impermanence and so forth, is the result possessing the abandonment of the obscurations with regard to the self.

The very knower of paths is [the wisdom of] definite emergence by all [three] vehicles, [the method which] possesses the support of not manifesting [the realization of] suchness [at the

wrong time] and endowed with the result of gathering together those sentient beings who are not gathered. The very exalted knower of all aspects possessing the support of [the observed object] of the birthlessness of all phenomena; the result of continuously [working for] the welfare of sentient beings who reach to the limits of the realm of space; realizing the perfect end; and possessing the abandonment of the link of the latencies [of non-afflicted ignorance].

2B2A-1B4 Summarized meaning

Therefore, the statement: "The *Ornament* thoroughly presents the clear realizations because it includes all bases, antidotes, and aspects" is acceptable.

2B2A-2 Having rejected the fault of repetition of the sutras, establishing the existence of a purpose
2B2A-2A Having presented a doubt, making a connection

People of lesser intelligence [question]: "Did the Bhagavan, out of compassion desiring to benefit the sentient beings who have faith in the extensive, middling, and brief [mothers], not clarify all the subjects of the *Perfection of Wisdom*, the order of the eight clear realizations, the mother of the victors? What is the purpose for the Bhagavan, the Victor over the Non-victorious Superiors, [Venerable Maitreyanatha], to show them again?" In order to dispel [such] qualms, [Maitreya], through the very generation of doubts with regard to the meaning as a branch [method] for entering [into the treatise], teaches the subjects of his own treatise, the purpose, the purpose of the purpose, and the existence of their interrelationship.

2B2A-2B Root text

The path of the exalted knower of all aspects itself, explained by the Teacher in these [mothers], is not experienced by others. In order for the intelligent to behold the meaning of the sutra which is the entity of the ten Dharma practices, through establishing mindfulness [on them], the so-called 'easy realization," is the purpose of [my] composing [the Ornament*].*

2B2A-2C Commentary
2B2A-2C1 Subject to be explained

The exalted knower of all aspects itself, the path of the very buddhas, is taken to illustrate well all the clear realizations. The Bhagavan acts to show [the paths of the three vehicles] to all sentient beings by means of three types of miracles. Whatever was to be explained in all three types of mothers of the victors was taught by that very means, [the three types of miracles]. That which explains and that which is to be explained are related by way of the method and that which is to be achieved by the method. Outsiders and insiders, [such as hearers and solitary realizers], who are free of attachment, etc., not having familiarized themselves with the selflessness of phenomena, do not experience in stages [the subject to be explained in the eight clear realizations, etc.] by means of the knowers that arise from hearing and so forth.

2B2A-2C2 The essential purpose

That [which is not experienced by outsiders and others is experienced by] the bodhisattva, who has set forth alone, and without depending upon any others accomplishes the complete welfare of himself and others. [The bodhisattva] is established well in the practices of all the meanings of the *Perfection of Wisdom Sutras*, the entity of the eight clear realizations, mind of enlightenment, and so forth, through the mindful consciousness which arose from the latency deposited by the extremely vivid experience. Then, through their sequentially realizing the grounds of the Very Joyful, characterized by the realization of the expanse of

phenomena progressing everywhere, and so forth, it is said that they will realize all aspects. The strong desire intent upon that is the purpose of the purpose.

2B2A-2C3 Purpose

The purpose of composing the treatise is the easy realization of the perfection of wisdom, the nature of the mind of enlightenment, achievement, and so forth, by the trainee.

2B2B The condensed meaning
2B2B-1 Making a connection

Thus, having mentioned relation and so forth for ease of realization by the trainee, also having seen that it is easier to explain the treatise without mixing up its revealed meaning, the following fifteen stanzas set out [the revealed meaning] briefly and elaborately. The presentation of the corpus of the *Perfection of Wisdom* is thus taught.

2B2B-2 Arranging the words appropriately
2B2B-2A Showing the body in short

2B2B-2A1 Briefly showing the objects of explanation [the three mothers, the extensive, middling, and brief,] and that which explains them [the eight clear realizations]
2B2B-2A1A Meaning of the words

The Perfection of Wisdom is perfectly explained by the eight categories.

2B2B-2A1B Examining the borders
2B2B-2A1B-1 Positing the assertion of the Acharya
2B2B-2A1B-2 Refuting the wrong explanations of others

2B2B-2A2 Enumerating the contents of that which explains them
2B2B-2A2A General presentation of the path
2B2B-2A2A-1 Positing the tradition of the former acharyas
2B2B-2A2A-2 Examining whether they are correct or incorrect
2B2B-2A2A-3 Our own tradition

2B2B-2A2B Explaining the individual entities

The very exalted knower of all aspects, the very knower of paths itself, then the very knower of all, clear complete realization of all aspects, gone to the peak, serially, clear complete enlightenment in one moment, and the truth body: these are the eight.

2B2B-2A2B-1 The three exalted knowers
2B2B-2A2B-1A Exalted knower of aspects
2B2B-2A2B-1B Knower of paths
2B2B-2A2B-1C Knower of bases
2B2B-2A2B-2 The four trainings
2B2B-2A2B-2A Training in all aspects/complete training in the aspects
2B2B-2A2B-2B Peak training
2B2B-2A2B-2C Serial training
2B2B-2A2B-2D Momentary training
2B2B-2A2B-3 Truth body

2B2B-2B Extensive explanation
2B2B-2B1 Explaining the bodies of the three exalted knowers
2B2B-2B1A Explaining the body of the exalted knower of aspects
2B2B-2B1A-1 Nature of the ten topics

Mind generation, precepts, four types of limbs of definite discrimination, the nature of the expanse of phenomena, which is the support of achieving, referents, intent, armor, activities of engaging, collections, and definite issuance: these together are the Subduer's very exalted knower of all aspects.

2B2B-2B1A-1A Promising in thought
2B2B-2B1A-1B Precepts showing the methods which achieve the aim of that
2B2B-2B1A-1C Achievements which accomplish the aim of the promise

2B2B-2B1A-1C1 Identifying the initial achievement arising from meditation which realizes emptiness
2B2B-2B1A-1C2 Presentation of the general achievements
2B2B-2B1A-1C2A Support of achieving
2B2B-2B1A-1C2B Supported achievements
2B2B-2B1A-1C2B-1 Referents of achieving
2B2B-2B1A-1C2B-2 Objects of intent [of achieving]
2B2B-2B1A-1C2B-3 Divisions of achieving [the four achievings]
2B2B-2B1A-2 The way they indicate the exalted knower of aspects
2B2B-2B1A-3 Sequence of ascertainment
2B2B-2B1A-4 Connecting the illustration and the explanation

2B2B-2B1B Explaining the body of the knower of paths
2B2B-2B1B-1 Indicating the knower of paths by eleven topics

Eclipsing and so forth, those paths of disciples (hearers) and rhinoceroses, path of seeing - great benefit of qualities of this and other [lives], activity, belief, praise, veneration, and admiration, dedication, rejoicing, unsurpassed attention, achieving, and the so-called extremely pure is the path of meditation; the wise bodhisattva's knower of paths is explained like that.

2B2B-2B1B-1A Branches of a knower of paths
2B2B-2B1B-1B Knower of paths possessing the branches
2B2B-2B1B-1B1 Knower of paths knowing the paths of hearer learners
2B2B-2B1B-1B2 Knower of paths knowing the paths of solitary realizers
2B2B-2B1B-1B3 Knower of the paths of bodhisattvas
2B2B-2B1B-1B3A Great vehicle path of seeing
2B2B-2B1B-1B3B Great vehicle path of meditation
2B2B-2B1B-1B3B-1 Activity of the Great Vehicle path of meditation
2B2B-2B1B-1B3B-2 [Entity of the Great Vehicle path of meditation]
2B2B-2B1B-1B3B-2A Contaminated path of meditation
2B2B-2B1B-1B3B-2A1 Belief level of the path of meditation
2B2B-2B1B-1B3B-2A1A Benefits of [the belief level of the path of meditation]
2B2B-2B1B-1B3B-2A2 Highest attention to dedication of the path of meditation
2B2B-2B1B-1B3B-2A3 Highest attention to rejoicing of the path of meditation
2B2B-2B1B-1B3B-2B Uncontaminated path of meditation
2B2B-2B1B-1B3B-2B1 Path of meditation of achieving
2B2B-2B1B-1B3B-2B2 Path of meditation called infinitely pure

2B2B-2B1B-2 Connecting the illustration and the explanation

2B2B-2B1C Explaining the body of the knower of bases
2B2B-2B1C-1 Topics which indicate the knower of bases

Through knowledge, non-abiding in [cyclic] existence; through compassion, non-abiding in peace; through non-skill, distant; through skill, not distant; classes of the discordant and antidote, training, the very equality of that and the path of seeing - like that of hearers and so forth, asserted as knower of all [bases] itself.

2B2B-2B1C-1A Reasoning of distant and close to an effect mother
2B2B-2B1C-1B Proving that very reasoning
2B2B-2B1C-1C Divisions of the classes of the discordant and antidote
2B2B-2B1C-1D Application of a knower of bases
2B2B-2B1C-1D1 Divisions of application of a knower of bases
2B2B-2B1C-1D2 Mode of apprehension of application of a knower of bases
2B2B-2B1C-1D3 Effect of application of a knower of bases

2B2B-2B1C-2 Connecting the illustration and the explanation

2B2B-2B2 Explaining the bodies of the four trainings
2B2B-2B2A Causes and effects which empower
2B2B-2B2A-1 Training in complete aspects
2B2B-2B2A-1A Topics which indicate

Aspects along with their trainings, excellent qualities and faults along with their characteristics, similitudes of liberation and definite discrimination, assembly of irreversible learners, the very equality of [cyclic] existence and peace, highest pure realm, skill in means along with this – the clear complete realization of all aspects.

2B2B-2B2A-1A1 General presentation from the point of view of the support of virtuous roots
2B2B-2B2A-1A1A Divisions of the mode of apprehension of meditation upon the path perfection of wisdom

2B2B-2B2A-1A1B Training in meditative equipoise
2B2B-2B2A-1A1C Qualities and faults of meditation on the trainings
2B2B-2B2A-1A1D Characteristics which indicate the yoga of the path perfection of wisdom

2B2B-2B2A-1A2 Explicitly showing the stages of generation in the continuum from the point of view of ripening the roots of virtue
2B2B-2B2A-1A2A Occasion of the generation of training
2B2B-2B2A-1A2B Occasion of the ripening of training
2B2B-2B2A-1A2C Supporting persons
2B2B-2B2A-1A2D Stages of meditation of the persons
2B2B-2B2A-1A2D-1 Training which equalizes existence and peace
2B2B-2B2A-1A2D-2 Training in a highest pure realm
2B2B-2B2A-1A2D-3 Training in skill in means
2B2B-2B2A-1B Connecting the illustration and the explanation

2B2B-2B2A-2 Peak training
2B2B-2B2A-2A Topics which indicate

Signs of that, full increase, stability and thoroughly abiding mind, four types of antidotes to the four types of preconceptions with regard to individuals called seeing and meditation paths, uninterrupted meditative stabilization along with perverse achieving - clear realization of the peak.

2B2B-2B2A-2A1 Peak training in the path of preparation
2B2B-2B2A-2A2 Peak training in the path of seeing
2B2B-2B2A-2A3 Peak training in the path of meditation
2B2B-2B2A-2A4 Uninterrupted peak training together with perverse achieving
2B2B-2B2A-2B Connecting the illustration and the explanation

2B2B-2B2B Causes and effect which stabilize

2B2B-2B2B-1 Serial training
2B2B-2B2B-1A Topics which indicate

Serially: three types, ten types.

2B2B-2B2B-1B Connecting the illustration and the explanation

2B2B-2B2B-2 Momentary training
2B2B-2B2B-2A Topics which indicate

Four types by way of the characteristic of manifest complete enlightenment in one moment.

2B2B-2B2B-2B Connecting the illustration and the explanation

2B2B-2B3 Explaining the body of the truth body
2B2B-2B3A Topics which indicate

Nature [body] along with complete enjoyment [body], likewise others, the emanation [body], the truth body along with the activities - the four types [of bodies] are perfectly set out.

2B2B-2B3B Connecting the illustration and the explanation

2B2B-3 Having condensed, to explain

Regarding that, the first two stanzas are a brief indication because they include the eight clear realizations. The [remaining] thirteen stanzas are an expanded explanation since they include the topics of [the eight clear realizations]. Thus, they set out [the eight clear realizations both] briefly and extensively.

2B2B-4 The reason these were not unraveled extensively

The stanzas of the brief meaning have not been completely unraveled [here] because all [the topics] of the treatise mentioned will be explained by the treatise, [by means of passages such as] mind generation for the welfare of others, and so forth. I thought of explaining them [here] but had qualms about the fault of repetition.

CHAPTER ONE
THE EXALTED KNOWER OF ALL ASPECTS

2B2C Meaning of the words
2B2C-1 Explaining the three knowers extensively
2B2C-1A Explaining the exalted object to be sought, the knower of all aspects
2B2C-1A1 Making a connection

Thus, having shown the summarized meaning, since bodhisattvas desire to attain in accordance with the enlightened, as it is necessary to attain the exalted knower of all aspects itself - because it is the result - initially, the very exalted knower of all aspects is accepted as being explained by means of thoroughly explaining the summarized stanzas.

2B2C-1A2 Explaining the ten topics extensively
2B2C-1A2A Explaining the thought which promises to attain the exalted knower of all aspects

2B2C-1A2A-1 The general meaning
2B2C-1A2A-1A Supports which generate Mahayana mind generation
2B2C-1A2A-1B Cause
2B2C-1A2A-1C Entity
2B2C-1A2A-1C1 Definition
2B2C-1A2A-1C2 Divisions
2B2C-1A2A-1C3 Differences of wishing and engaging
2B2C-1A2A-1D Benefits

2B2C-1A2A-2 The meaning of the branches
2B2C-1A2A-2A Explaining the common definition together with referent
2B2C-1A2A-2A1 Definition
2B2C-1A2A-2A1A Making general connections

Mind generation, together with its entity and observed object.

2B2C-1A2A-2A1B Root text

Mind generation: the desire for perfect complete enlightenment for the benefit of others

2B2C-1A2A-2A1C Commentary
2B2C-1A2A-2A1C-1 Meaning of the words

The mind generation (thinking) "Having achieved buddhahood for the benefit of others, I will endeavor in accordance with the fortunes (of the three lineage bearers)," has the characteristics of desiring perfect complete enlightenment for the benefit of others and is of two types: wishing and the mere entity of practicing."

2B2C-1A2A-2A1C-2 Dispelling objections
2B2C-1A2A-2A1C-2A Objection

If it were said: "Is not the very desire for perfect complete enlightenment a mental factor of aspiration striving for that virtuous quality, while mind generation is a primary mind having a special appearing (object)? How can (that desire) be mind generation?"

2B2C-1A2A-2A1C-2B Responses
2B2C-1A2A-2A1C-2B1 Designated by the term "desiring the benefit of others"

That is right, but here if one has an aspiration to virtuous qualities characterized by striving, one will generate the mind of enlightenment. Therefore, the result is indicated by the cause.

In order to make known that "all the virtuous qualities of the bodhisattva who strives is such a way will increase," there is no fault in relying upon a designation.

2B2C-1A2A-2A1C-2B2 Designated by the term “wishing enlightenment”

In the other case, prayer is striving, since it is the very desire for perfectly complete enlightenment. The description of the mind generation which operates in conjunction with that (desire) teaches that “a prayerful mind will be generated in the bodhisattva.

2B2C-1A2A-2A2 The branches of ascertaining the (definition): the observed object
2B2C-1A2A-2A2A Questions

If it is said: “(From where is it (known) that perfect complete enlightenment (is the observed object to be obtained), the essence of whatever is desired and that (the benefit of others is the object of intent) for the purpose of which the mind is generated?”

2B2C-1A2A-2A2B Responses
2B2C-1A2A-2A2B-1 Root text

That and that are, in accordance with the sutra, expressed by means of the condensed and extensive.

2B2C-1A2A-2A2B-2 Commentary
2B2C-1A2A-2A2B-2A Explaining the two observed objects

Also, from all the three types of mothers of the victors: “the perfection of wisdom” and “regarding all (the perfections) generosity and so forth, the act of generosity, the giver and the recipient are to be established as non-observable,” possess meanings which cause to understand. And “exactly in accordance with the fortunes of all sentient beings, nirvana...” and “by desiring to establish the miserly and so forth, in generosity and so forth, one should accomplish this very perfection of wisdom” and so forth, principally indicate fully - (these) statements, by means of brief and extensive (explanations) not contradicting the meaning of the sutra, indicate perfect complete enlightenment and the benefit of others.

2B2C-1A2A-2A2B-2B That itself indicated as proved

Thus, one should know mind generation as being for the benefit of others, the essence of desiring perfect complete enlightenment.

2B2C-1A2A-2A2B-2C Reason for not calling up other sources

The concourse of Buddha’s teachings principally indicating the context (of the observed object of mind generation), though indeed taught in all (three mothers), I did not write about those very sources out of the fear of too many words.

2B2C-1A2A-2B Explaining the divisions; the subsidiary topics
2B2C-1A2A-2B1 Making connections

Thus, having expressed the observed objects of mind generation together with its entity, now the fine divisions of that: twenty-two types (of mind generation) explained in an interceding stanza.

2B2C-1A2A-2B2 Root text

Further, it is of twenty-two types: earth, gold, new moon, fire, treasure, jewel-mine, ocean, vajra, king of mountains, medicine, spiritual guide, wish-granting jewel, sun, pleasant song of dharma, king, highway, treasury, mount, spring, pleasant sound, river, and clouds.

2B2C-1A2A-2B3 Commentary
2B2C-1A2A-2B3A The way the 22 similes indicate the 22 meanings

2B2C-1A2A-2B3A-1 Explained extensively

These statements explain: 1) aspiration, 2) thought, 3) extraordinary thought, 4) application, 5) generosity, 6) morality, 7) tolerance, 8) joyous effort, 9) meditative concentration, 10) wisdom, 11) skillful means, 12) prayer, 13) power, 14) exalted wisdom, 15) clairvoyance, 16) merit and exalted wisdom, 17) dharmas in the concordant class with enlightenment, 18) compassion and superior insight, 19) the holder and courage, 20) festival of dharma, 21) the one path traveled, and 22) possession of the dharmakaya.

These are respectively likened to: 1)earth, 2) fine gold, 3) the new moon, 4) fire, 5) a great treasure, 6) jewel-mine, 7) a great ocean, 8) a vajra, 9) the king of mountains, 10) medicine, 11) spiritual guide, 12) a wish-granting jewel, 13) the sun, 14) the pleasant song of dharma, 15) a great king, 16) a treasury, 17) a highway, 18) a mount, 19) a spring, 20) a pleasant sound, 21) a river, and 22) clouds.

These are listed according to: 1) the fundamental property of all virtuous dharmas, 2) not changing until enlightenment, 3) fully increasing all virtuous qualities, 4) burning the fuel of obscurations by the three exalted knowers of all, 5) satisfying all sentient beings, 6) the supporting property of precious qualities, 7) undisturbed by the descending of any undesirable, 8) unchanging through firm conviction, 9) unmoved by the distraction of objects 10) thoroughly pacifying the diseases of the deluded and knowledge obscurations, 11) not forsaking the benefit of sentient beings on any occasion, 12) accomplishing the results of wishes accordingly, 13) completely ripening those to be subdued, 14) showing the dharma which makes those to be subdued aspire, 15) accomplishing the benefits of others through unobstructed power, 16) like a treasury of many collections of merit and exalted wisdom, 17) that which all aryas traveled and will travel, 18) by not falling into either samsara of nirvana, going easily, 19) by grasping heard and unheard dharmas, inexhaustible, 20) pleasantly proclaiming to those to be subdued who desire liberation, 21) not different to perform the benefit of others, and 22) the capability to always show (the twelve deeds) such as abiding in Tushita abode.

2B2C-1A2A-2B3A-2 Summarized meaning

Thus, through namely, earth, gold, moon fire and so forth, the twenty-two mind generations are explained.

2B2C-1A2A-2B3B Boundaries
2B2C-1A2A-2B3B-1 Explaining the boundaries individually

Regarding those, (1,2,3) the first three are included on the small, middling, and great only, on the beginner's (the path of accumulation), (4) the one after those is included on the path which is an entry onto the first ground (the path of preparation), (5-14) the ten after that are included on the ten grounds, the Extremely Joyous and so forth, and possess the spheres of activity of the paths of seeing and meditation, (15-19) the five after those are included on the distinguished path, (20-22) the three mind generations after those are included on buddha ground in terms of preparation, actual, and conclusion.

2B2C-1A2A-2B3B-2 Showing all paths as included

Thus, the detailed divisions of mind generation are included from the beginner's ground through the buddha ground.

2B2C-1A2B Explaining the precepts which indicate the means of accomplishing the aims of the promise
2B2C-1A2B-1 Actual
2B2C-1A2B-1A Making connections

Having set out the ancillary divisions, in order that the bodhisattvas who have generated the initial mind of enlightenment and so forth is such a way, who act to strive just at the time (of hearing), who generate the mind of enlightenment (not attained before) and actualize the qualities entailed by it, (and) for the purpose of completely safeguarding the qualities attained in order to strongly increase them, the instructions as precepts (are presented).

2B2C-1A2B-1B Explaining the meaning
2B2C-1A2B-1B1 General divisions
2B2C-1A2B-1B1A Root text

Precepts are to be known as of ten types: achieving, the truths, the three jewels buddha and so forth, non-clinging, tireless, thoroughly maintaining the path, the five eyes, the six excellent qualities of clairvoyance, the path of seeing and meditation.

It is taught.

2B2C-1A2B-1B1B Commentary
2B2C-1A2B-1B1B-1 Instructions about the supported achievements
2B2C-1A2B-1B1B-1A Instructions about the entity of achieving itself

Regarding the achievement within the detailed divisions of the mind of enlightenment, they are explained: "without circumventing (passing beyond) the conventional and ultimate truths, uncommon with the hearers and so forth, one should engage in a manner which does not observe."

2B2C-1A2B-1B1B-1A1 Definitions
2B2C-1A2B-1B1B-1A1A Ultimate truth
2B2C-1A2B-1B1B-1A1B Conventional truth
2B2C-1A2B-1B1B-1A2 Meaning of the terms
2B2C-1A2B-1B1B-1A Divisions of the illustrations
2B2C-1A2B-1B1B-1A4 Investigating one and different

2B2C-1A2B-1B1B-1B Instructions about the observed object of that (achieving)
2B2C-1A2B-1B1B-1B1 General meaning
2B2C-1A2B-1B1B-1B1A Certifying the enumeration of the four truths
2B2C-1A2B-1B1B-1B1B Certifying the sequence
2B2C-1A2B-1B1B-1B1C Illustrations
2B2C-1A2B-1B1B-1B1D Valid cognizers which ascertain them
2B2C-1A2B-1B1B-1B1D-1 Identifying the sixteen perverse conceptions
2B2C-1A2B-1B1B-1B1D-2 Identifying the sixteen aspects of the truths contradicting those

2B2C-1A2B-1B1B-1B2 Meaning of the branches
2B2C-1A2B-1B1B-1B2A Instructing about true sufferings

Concerning suffering, it is said that the emptiness of resultant form and so forth, and the perfection of wisdom (directly realizing that) are the same nature within the entity of suchness.

2B2C-1A2B-1B1B-1B2B Instructing about true origins

Concerning origins, as emptiness and causal form and so forth are not different entities, it is said that form and so forth are not the bearers of the qualities of origination, cessation, the thoroughly afflicted or the completely pure.

2B2C-1A2B-1B1B-1B2C Instructing about true cessations

Concerning cessations, with regard to "emptiness is free from birth and ceasing, the thoroughly afflicted and the completely pure, decrease and increase and so forth, it is said, from "form does not exist, ignorance neither has birth nor does ignorance have ceasing, buddha neither exist," till "nor does enlightenment exist."

2B2C-1A2B-1B1B-1B2D Instructing about true paths

Concerning paths, "the perfection of generosity and so forth, oneself or inner emptiness and so forth, outer emptiness and so forth, the limits of the past and the limits of the future, are established merely as not being mutually possessed nor not possessed," setting forth (such statements) instructs about the truths.

2B2C-1A2B-1B1B-2 Instructions about the supports of achieving
2B2C-1A2B-1B1B-2A General meaning
2B2C-1A2B-1B1B-2A1 Recognizing the uncommon three rare supreme ones
2B2C-1A2B-1B1B-2A2 General presentation of refuge
2B2C-1A2B-1B1B-2A3 Difference of conventional and ultimate refuge
2B2C-1A2B-1B1B-2A4 The manner in which to go for refuge

2B2C-1A2B-1B1B-2B Meaning of the branches
2B2C-1A2B-1B1B-2B1 Instructing about the rare supreme Buddha

Concerning buddha, since buddha and enlightenment are the same entity, with regard to not observing the exalted knower of all aspects, the defining quality which acts to (identify) buddha is said to be "by not joining to form and so forth" and "to know equally the observed object and the observer."

2B2C-1A2B-1B1B-2B2 Instructing about the rare supreme Dharma

Concerning Dharma, it is said that the three exalted knowers of all themselves include all bases, antidotes, and aspects and that "all phenomena which are included in them are entitiless."

2B2C-1A2B-1B1B-2B3 Instructing about the rare supreme Sangha

Concerning sangha, excluding the foe destroyers (arhat) who are included in the buddha-jewel, by means of (setting forth) specific abiders and enterers in the result, seven great beings, along with solitary buddhas, eight, through specific dull faculty and so forth, the enumeration is complete in twenty. It is said, setting forth (such) quotations as "engage the irreversible bodhisattva superior learners as merely non-products," instructs on the three jewels.

2B2C-1A2B-1B1B-3 Instructions about the distinguishing features of achieving
2B2C-1A2B-1B1B-3A Instructions about removing manifest discordancies
2B2C-1A2B-1B1B-3A1 Instructions about the causes of not degenerating achieving

With regard to exertion towards the explained aim through joyous effort, since through simply an agreeable physical state and so forth, some will become strongly attached, showing the body and so forth are without entitiness instructs concerning non-attachment.

2B2C-1A2B-1B1B-3A2 Instructions about the causes of increasing achieving

Although one has practiced for a long time, if the desired aim is not accomplished, since those with timid natures will become despondent, the precept on non-attachment to form and so forth through to perfect complete enlightenment, instructs concerning consistent lack of tiredness.

2B2C-1A2B-1B1B-3A3 Instructions about the causes of not falling into the lesser vehicle

"If one must receive instructions of the paths for each meaning from the buddhas residing in the ten directions and so forth," since the mind will become discouraged, the precept on phenomena as unproduced by nature, instructs concerning the completely upheld path.

2B2C-1A2B-1B1B-3B Instructions about achieving the distinguished paths
2B2C-1A2B-1B1B-3B1 Instructions about the five eyes: the causes of engaging independently in achieving

The enumeration of 1) eye of flesh, 2) divine eye which arose from maturation, 3) eye of wisdom, 4) eye of dharma, and 5) eye of buddha, are respectively, the subject which 1) ascertains things individually, 2) (sees) death, migration and birth of sentient beings, 3) does not conceptualize regarding any phenomenon, 4) realizes all superiors, and 5) is completely enlightened with regards to all aspects of all phenomena. To teach that these (subjects) are established as one in suchness, instructs concerning the five eyes.

2B2C-1A2B-3B2 Instructions about the six clairvoyances: the causes of quickly completing achievement

The clairvoyance of 1) magical emanations, 2) divine ear, 3) knowing others' minds, 4) remembrance of former lives, 5) divine eye, arisen from manifest effort, and 6) knowing the exhaustion of contaminations, (are respectively,) 1) shakes and so forth, 2) hears faint and other sounds included in any of the realms of the world, 3) completely knows the minds of others such as those with attachment, 4) recalls many past lives of oneself and others 5) sees all (visual) forms, and 6) abandons afflictions and obscurations of knowing. To indicate "realize them as pacified from the beginning," instructs concerning the six clairvoyances.

2B2C-1A2B-1B1B-3C Instructions about removing the seeds of the objects to be abandoned
2B2C-1A2B-1B1B-3C1 Instructions about the antidotes of the intellectually formed objects of abandonment

Concerning the path of seeing, the very entity of the sixteen moments included (as subjects) by the four truths the essential nature of dharma-forbearance, dharma-knowledge, subsequent-forbearance, and subsequent-knowledge the yogi, like a magician, realizes all phenomena are without entitiness thereby embodies an absence of strong clinging to any phenomenon, and thoroughly meditates on (the mere entity of the sixteen moments) as the direct antidotes themselves of the objects to be abandoned by the (path of seeing). Setting this forth instructs concerning the path of seeing.

2B2C-1A2B-1B1B-3C2 Instructions about the antidotes of the innate [objects of abandonment]
2B2C-1A2B-1B1B-3C2A The nature of the path: the object to be meditated upon

The compounded (true path) and the uncompounded (true cessation) are merely one entity. Just as one cannot realize them as mutually different because they are not observed as different from the property which was made manifest by the path of seeing that was explained, (the path of) seeing and meditation do not have (modes of realizing dharmata) which are different. Thus there is no fully qualified presentation of the path of meditation.

2B2C-1A2B-1B1B-3C2B Dispelling objections

However, that is (established) by the nature of dependent-arising. "Meditate on the direct antidotes of the objects to be abandoned by that (path of meditation)," instructs about the path of meditation.

2B2C-1A2B-1B1C Summarized meaning

Thus, concerning the mind of enlightenment and the very entity of the phenomena entailed by that, the perfection of wisdom, 1) not referring to whatever aspects of achieving there are, 2) the four truths of the superiors which are the observed objects of that, 3) the three refuges which are the support, 4) non-attachment which is the cause of special progress, 5) consistent tirelessness which is the cause of irreversible progress, 6) completely upholding the path which is the cause of not progressing by other vehicles, 7) the five eyes which are the cause of progressing without dependence on others, 8) the six clairvoyances which are

the causes of perfectly completing the knower of all aspects, and (9-10) some of the final causes the path of seeing the truth and meditation, all these are set out in the context of precepts, and since by just that much all aims will become perfected, the precepts are of ten types.

2B2C-1A2B-1B2 Explaining the rare supreme sangha in detail
2B2C-1A2B-1B2A General meaning
2B2C-1A2B-1B2A-1 Examples which indicate
2B2C-1A2B-1B2A-1A Presentation of fruits
2B2C-1A2B-1B2A-1B Presentation of persons
2B2C-1A2B-1B2A-2 Meanings which are indicated
2B2C-1A2B-1B2B Meaning of the branches
2B2C-1A2B-1B2B-1 Making connections

In the context of the sangha jewel, for the sake of effortless realization, there are two interceding stanzas.

2B2C-1A2B-1B2B-2 Root text

Dull and sharp faculties, faith; seeing attainment; family to family one interval; via intermediate, rebirth, production, non-production; progressing to Akanishta; three who leap; progressing to the limit of the peak of existence; form's attachment destroyed, visual dharmas pacified, making the body manifest, and rhinoceros are the twenty.

2B2C-1A2B-1B2B-3 Commentary

The knower of paths which is to be explained, explains the path of seeing. (1, 2) By depending on the sixteen moments, individual followers of faith and dharma enter into the first fruit in two ways. (3) After that are the stream-enterers (abiders). (4, 5) After that, those who are merely born class to class of gods and men are another two types. (6) After that, those of dull and sharp faculties, faithful and attainers by seeing are only one approacher to the second fruit. (7) After that are the once-returners (abiders). (8) After that they are "another single interruption". (9) After that, as before, faithful and attainers by seeing are approachers to the third fruit. (10, 11, 12, 13) After that, four types of non-returners who are said to pass completely beyond sorrow in the intermediate state, upon rebirth, with strong production (of effort), and without strong production. (14,15, 16) After that, they progress to reach the limit of Akanishta, transferring higher three other ways: leaping, half-leaping, and by death-transference through all abodes. (17, 18) After that, they progress to reach the limit of the peak of existence, separating from the longing desire of the form (realm) two ways: pacifying through the visual dharmas and making the body manifest. (19) After that are the approachers to the fruit of foe destroyer. (20) After that, solitary buddhas. (These are) the twenty.

2B2C-1A2B-2 Explaining the origin of generating the wisdom arisen from meditation referring to emptiness through meditating on the subject of the precepts
2B2C-1A2B-2A General meaning
2B2C-1A2B-2A1 Support
2B2C-1A2B-2A2 Entity
2B2C-1A2B-2A2A Definition
2B2C-1A2B-2A2B Divisions
2B2C-1A2B-2A2C Mode of generation
2B2C-1A2B-2A2D Meaning of the individual divisions
2B2C-1A2B-2A3 Analyzing awareness and knowing
2B2C-1A2B-2B Meaning of the branches
2B2C-1A2B-2B1 Demonstrating in brief
2B2C-1A2B-2B1A Making a connection

For beginners to attain the instructions accordingly, the branches of definite discrimination arise, hence the branches of definite discrimination:

2B2C-1A2B-2B1B Root text

By observed object, aspect, cause, and tutor, the heat of the bodhisattva and protector and so forth, according to essential nature, depends on possessing four conceptualizations. The small, middling, and great especially distinguish (them) from the hearers together with the rhinoceros-like.

2B2C-1A2B-2B1C Commentary
2B2C-1A2B-2B1C-1 Establishing as engagement distinguished from the inferior path of preparation
2B2C-1A2B-2B1C-1A The mode of special distinction

With regard to attaining the culmination of the superior hearing and so forth of the bodhisattvas, "the similitude of liberation": after the roots of virtue of the characteristics of faith and so forth, harmonious with realizing the four truths, "the four similitudes of definite discrimination"; 1) arisen from mundane meditation, the root of virtue called "transformed into heat"; after that, 2) "transformed to the peak", after that 3) "transformed to patience"; and after that 4) "transformed to the highest dharma" by generating "small" and so forth successively or by individual persons of dull faculties and so forth in relation to (different) bodhisattvas, will be explained.

1) The mere entity of the special observed object refers to the properties of the four truths; 2) by mere antidotes of viewing phenomena, engaging the aspects of non-strong attachment; 3) the entity of the realizations of the three vehicles together; 4) by the mere characteristics of the virtuous friend, skilled in means, possessing the tutor. 5) the four types of conceptualization of the apprehended and the apprehender, which are objects to be abandoned by the (paths) of seeing and meditation arising in relation to the manner which will be explained, are the special distinctions from "heat" and so forth of the hearers and so forth.

2B2C-1A2B-2B1C-1B The reason for that

The roots of virtue of their "transformed into heat" and so forth: 1) refer to the four truths, the essential nature of the subjects of the definitions, "suitable as form" and so forth, 2) by mere antidotes of viewing self, engaging in the aspects of impermanence and so forth, 3) are for the purpose of realizing only their own vehicle, 4) are separated from a tutor, and 5) arise not possessing the four types of conceptualization because of appearing in their tradition.

2B2C-1A2B-2B1C-2 The twelve modes of reference summarized into four
2B2C-1A2B-2B1C-2A Actual

The bodhisattvas' "similitude of definite discrimination", through the strength of skillful means, refers to properties of the four truths, in the proper way: 1) by means of cause regarding some, 2) by means of effect regarding some, 3) by means of mere entity regarding some, and 4) by means of the aspects of dharmata regarding some.

2B2C-1A2B-2B1C-2B Referring by means of other aspects

It should be understood that, like the former, they always refer to the four truths by other aspects.

2B2C-1A2B-2B1C-2C The reason for not actually showing that here

In brief, out of a desire to express the aspects merely commented upon, I do not elaborate.

2B2C-1A2B-2B1C-2D Dispelling objections

For what (reason)? This is only a dissimilar presentation, and for that (reason), arguments based on the other vehicles should not be expressed at any time.

2B2C-1A2B-2B2 Explaining extensively
2B2C-1A2B-2B2A Explaining the three former characteristics

2B2C-1A2B-2B2A-1 Making general connections

If asked, "Just what are the distinctions of observed object and aspect?" - because of that, the observed objects and aspects are explained by an interceding seven stanzas.

2B2C-1A2B-2B2A-2 Explaining the individual meanings
2B2C-1A2B-2B2A-2A Distinctions of observed object, aspect and cause of heat
2B2C-1A2B-2B2A-2A1 Root text

Referring to impermanence and so forth, having support of the truths its aspects cease, strong settling and so forth, the cause of attaining three vehicles together, assembling and presenting of form, and so forth., separated from abidance, abidance, imputations, and inexpressible.

2B2C-1A2B-2B2A-2A2 Commentary
2B2C-1A2B-2B2A-2A2A Explanation

Regarding that, the observed objects of the small are the sixteen aspects of impermanence and so forth, and relying on the four truths of suffering and so forth. Its aspects are the ceasing of strong grasping to the truths of suffering and so forth, referring, and so forth. That all (the levels) such as heat and so forth also are the entity of the cause of attaining the realizations of the three vehicles together, should be known. The observed objects of the middling are listed thus: by attention to the visualized and to thusness, "not referring" and "not seeing" form and so forth, positive and negative (phenomena). The aspects are: by the mere non-existence of all names, "the non-existence of characteristics of engaging in dissimilar continuities and similar continuities". the observed objects of the great are all phenomena, "from form to buddha," and conventional phenomena which are imputed by convention. The aspects are "the inexpressibility, in any way, of phenomena of virtue and so forth themselves."

2B2C-1A2B-2B2A-2A2B Summary

Thus, because of being an omen of the fire of completely non-conceptual exalted wisdom, transformed to heat, possessing observed objects and aspects, (it is of) three types.

2B2C-1A2B-2B2A-2B Peak
2B2C-1A2B-2B2A-2B1 Root text

Not abiding (in) form and so forth, they are without self nature as their entity. They are the nature of one another, not abiding in them as impermanent and so forth, they are empty by their own entity, they are the nature of one another, whatever is not grasping any phenomenon, because they are not seen as signs. By wisdom, completely investigating, all as without observed.

2B2C-1A2B-2B2A-2B12 Commentary
2B2C-1A2B-2B2A-2B12-A Explanation

The observed object of the small is: since form and so forth are the mere entity which is devoid of its own entity, through their entity emptiness and "not abiding in form and so forth". The aspect is: since ultimately all phenomena of form and so forth, and emptiness are mutually one entity, through mere non-existence of impermanence and so forth in emptiness, "not abiding in those form and so forth as permanent or impermanent and so forth". The referent of the middling is: since by the mere entity of the sphere of dharma

impermanence and so forth and emptiness do not have their own entities, "mere impermanence and so forth, and emptiness are mutually one essential nature". The aspect is: by ceasing mere entities, "not taking form and so forth as mine", whatever there is. The observed object of the great is: by mere non-entitiness, "not seeing those forms and so forth as signs of blue and so forth". The aspect is: since wisdom thoroughly distinguishes phenomena perfectly, "definitely realizing all properties as not referring".

2B2C-1A2B-2B2A-2B2B Summary

Thus, because of being the peak of variable roots of virtue, "transformed to the peak", possessing observed objects and aspects (are of) three types.

2B2C-1A2B-2B2A-2C Tolerance
2B2C-1A2B-2B2A-2C1 Root text

Form and so forth, mere non-entitiness, the mere non-existence, entitiness, they do not grow, do not definitely emerge pure; and they (are) signless. By not relying on their signs are not visualized, are not discriminated.

2B2C-1A2B-2B2A-2C2 Commentary
2B2C-1A2B-2B2A-2C2A Explanation

Regarding that, the observed object of the small is: since the entitiness of characteristics and the characteristics of entitiness (are) oneness in emptiness, "mere non-entitiness of form and so forth". The aspect is: in front of the being possessing observation, "form and so forth mere non-things entitiness." The observed object of the middling is: since merely not generating by self nature, with regard to form and so forth, generating does not exist nor does passing beyond sorrow exist. The aspect is: by only realizing the self entity of all phenomena, body and so forth, in all ways completely pure. The observed object of the great is: since specific and general characteristics are improper, "signlessness of all phenomena". The aspect is: by only self nature, since merely separated from the support of all signs of form and so forth, by attention to the visualized, not visualizing; by attention to thusness, not knowing completely.

2B2C-1A2B-2B2A-2C2B Summary

Thus because of tolerance toward the great dharmas by not going to evil (destinies), "transformed to tolerance" possessing observed objects and aspects is of three types.

2B2C-1A2B-2B2A-2D Supreme dharma
2B2C-1A2B-2B2A-2D1 Root text
2B2C-1A2B-2B2A-2D1A Explanation of the particular observed objects and aspects of supreme dharma

Concentration, its mere activity, to prophesy and exhausting adherence, the three are mutually one entity, concentration not conceptualizing...

2B2C-1A2B-2B2A-2D1B Summarizing the general meaning

...thus definite separation's similitudes are the small, middling, and great.

2B2C-1A2B-2B2A-2D2 Commentary
2B2C-1A2B-2B2A-2D2A Explanation

With regard to that, the observed object of the small is: "make meditation on the non-generation of all phenomena and on the concentration of going heroically and so forth. The aspect is: "by the power of one's prayers, merits, exalted wisdom, and the sphere of dharma, spontaneously, in accordance with the fortunes in all the realms of the world, to engage the

activity of concentration". The middling observed object is: 'to the yogis who possess the concentration perfectly engaged, the buddhas prophesy This is the nature (dharmata, of dependent arising)'". The aspect is: since all conceptualizations are unsuitable, in regard to realizing the self entity of the bodhisattvas concentrations, "there do not arise consciousnesses which imagine, 'I will engage in equipoise'." The observed object of the great is: by the dharmata, concentration, bodhisattva, perfection of wisdom, and the three meanings are mutually one entity. The aspect is: since all phenomena are merely non-existent, "the non-conceptualizing concentration is the holy method."

2B2C-1A2B-2B2A-2D2B Summary

Thus, because of being the supreme of all worldly dharmas, supreme dharma possessing observed objects and aspects three types.

2B2C-1A2B-2B2A-3 Dispelling objections about the manner of expression

2B2C-1A2B-2B2A-3A Objections

Other than "referring to impermanence and so forth having the support of the truths", although the distinguished observed objects and aspects are objects to be expressed by expressing their property possessors and properties, the distinguished observed objects and aspects, are expressed in all cases by the expression of their qualities.

2B2C-1A2B-2B2A-3B Replies
2B2C-1A2B-2B2A-3B1 By not directly expressing (them) as depending on property-possessors: the four truths without the fault of excluding them there

Because, "except for rejecting and not rejecting other distinctions, there is not any difference in meaning regarding these," arises in the tradition.

2B2C-1A2B-2B2A-3B2 Although not directly expressed like that, they are to be known by the meaning

In one way, although expressed differently in poetic verses, because the possession of an obstruction to strong clinging and so forth (the aspect of small heat which is related with its observed object, the four truths must) become the separation from positive and negative in thusness (the observed object of middling heat), solely included in the truths of suffering and so forth are the observed object and aspect objects. The latter ones should also be understood similarly.

2B2C-1A2B-2B2B Characteristics of conceptualizations
2B2C-1A2B-2B2B-1 General meaning
2B2C-1A2B-2B2B-1A Recognition of the general
2B2C-1A2B-2B2B-1B Analyzing if they have aspects of either negative or positive (phenomena)
2B2C-1A2B-2B2B-1C The mode of becoming characteristics
2B2C-1A2B-2B2B-2 Meaning of the branches
2B2C-1A2B-2B2B-2A Making general connections

In order to clarify the meaning also of possessing four conceptions, an interceding verse.

2B2C-1A2B-2B2B-2B Explaining the individual meanings
2B2C-1A2B-2B2B-2B1 Illustration/presentation
2B2C-1A2B-2B2B-2B1A Explaining the conceptions of apprehendeds
2B2C-1A2B-2B2B-2B1A-1 Root text

By the basis and the antidotes of that, conceiving the apprehended: two types. Through the particulars (of) confusion and aggregates and so forth, there are individually nine types.

2B2C-1A2B-2B2B-2B1A-2 Commentary

Conceptualized (objects) to be apprehended, by mere possession of the support of the basis of the fully deluded and the possession of the support of antidotes are of two types. By fine divisions of ignorance and the completely purified aggregates and so forth are of nine types.

2B2C-1A2B-2B2B-2B1B Explaining the conceptions of apprehenders
2B2C-1A2B-2B2B-2B1B-1 Root text

By having support of substantial and imputed, apprehenders is also accepted as two types, through supports independent self, and so forth. and aggregates and so forth, accordingly.

2B2C-1A2B-2B2B-2B1B-2 Commentary

By referring to substantially existing persons and to imputedly existing beings, conceptions of apprehenders are also of two types. By mere reference to and independent self and to the aggregates and so forth, like the individuals, there are nine types.

2B2C-1A2B-2B2B-2B2 Explanation
2B2C-1A2B-2B2B-2B2A Making a connection

Regarding those, (explaining) the condensed meaning.

2B2C-1A2B-2B2B-2B2B Individual meanings
2B2C-1A2B-2B2B-2B2B-1 Conceptions of apprehendeds
2B2C-1A2B-2B2B-2B2B-1A Concepts of thoroughly afflicted apprehendeds

Having the support of the thoroughly afflicted basis, 1) ignorance, 2) the aggregates of form and so forth, 3) strongly clinging to name and form, 4) attachment to the two extremes, 5) not conscious of the thoroughly afflicted and completely purified, 6) not abiding on the arya path, 7) the observed object 8) the self and so forth, 9) completely pure generation and so forth; conceptions of the apprehended.

2B2C-1A2B-2B2B-2B2B-1B Concepts of apprehendeds having the support of antidotes

Having the support of antidotes, 1) the aggregates, 2) avenues of generating, 3) class, 4) birth, 5) emptiness, 6) the meaning of the perfections, 7) the paths of seeing, 8) meditation, and 9) no more learning: conceptions of the apprehended.

2B2C-1A2B-2B2B-2B2B-2 Conceptions of apprehenders
2B2C-1A2B-2B2B-2B2B-2A Conceptions of apprehenders of substantial existents

Having the support of substantially existing persons, 1) an independent self, 2) single, 3) cause, 4) a self which views and so forth, 5) the thoroughly afflicted, 6) separation from attachment, 7) (path of) seeing, 8) (path of) meditation, and 9) the support which enacted the goal; conceptions of apprehenders.

2B2C-1A2B-2B2B-2B2B-2B Conceptions of apprehenders of imputed existents

Having the support of imputedly existing persons, 1) the aggregates, 2) the sources, 3) the elements, 4) dependent-arising, 5) the completely purified, 6) path of seeing, 7) (path of) meditation, 8) distinction, and 9) no-more-learning; conceptions of apprehenders.

2B2C-1A2B-2B2B-2C Summarized meaning

The four conceptions and the four similitudes of definite separation, according to the enumeration, are possessors.

2B2C-1A2B-2B2C Explaining the tutor
2B2C-1A2B-2B2C-1 Making a connection by showing the purpose of other arrangements

Agreeably joining the stanza when the tutor was taught earlier and also because of demonstrating "what was explained will become distinguished by the force of that", again at the end, an interceding stanza.

2B2C-1A2B-2B2C-2 Root text

Undaunted mind and so forth, demonstrates non-entitiness and so forth, discarding discordant classes of that, at all times are the tutor.

2B2C-1A2B-2B2C-3 Commentary

1) With the skillful means of undaunted and unafraid minds and so forth, 2) in accordance with the thoughts, showing all things as selfless and so forth, 3) not possessing dharmas of the discordant class, miserliness and so forth by being the virtuous friend, are the tutor.

2B2C-1A2C Explaining the achievements which accomplish the aim of the instructions accordingly
2B2C-1A2C-1 Supports of achieving
2B2C-1A2C-1A General meaning
2B2C-1A2C-1A1 Entity
2B2C-1A2C-1A1A Through positing the Chittamatra position, to analyze correct and incorrect
2B2C-1A2C-1A1B Our own tradition
2B2C-1A2C-1A1B-1 Naturally abiding lineage
2B2C-1A2C-1A2 Divisions
2B2C-1A2C-1A3 Dispelling objections
2B2C-1A2C-1A4 The manner of leading accordingly through the lineage
2B2C-1A2C-1B Meaning of the branches
2B2C-1A2C-1B1 Divisions of lineage
2B2C-1A2C-1B1A Making a connection

With regard to the possession of (lineage suitable to give rise to) achieving the similitudes of definite separation which were explained, and the paths of seeing and so forth, furthermore, which will come, have become the supports of achieving.

2B2C-1A2C-1B1B Root text

Six dharmas of realization, antidotes and abandonments, completely reaching those, wisdom together with mercy, learners, the uncommon itself, the sequence of the welfare of others, and engaging in exalted wisdom without exertion their support should be known as lineage.

2B2C-1A2C-1B1C Commentary
2B2C-1A2C-1B1C-1 Explanation
2B2C-1A2C-1B1C-1A Individual entities

(1, 2, 3, 4) A short while at the beginning, the mundane similitude of definite separation (5, 6) After that, the supermundane path of seeing and path of meditation. (7, 8) After that, by the force of generating those, like throwing out a thief and bolting the door at the same time, antidotes and hostile states generate and cease. (9) After that, by not referring to those, conceptions which possess (as objects) their generating and ceasing are abandoned. (10) After that, by the force of previous prayers and skillful means, charity and so forth, the characteristic natures of not abiding in samsara or nirvana; wisdom and method. (11) After that, by generating those, hearers and so forth and uncommon dharmas. (12) After that, in accordance with the thoughts, by means of an ulterior intention toward entering and so forth, the characteristic nature of setting in the paths of the three vehicles; the sequence of the welfare of others. (13) After that, without signs (of effort as long) as samsara exists, and in order to arise the exalted wisdom of the welfare of others spontaneously.

2B2C-1A2C-1B1C-1B The sequence

This is the sequence.

2B2C-1A2C-1B1C-1C Definite enumeration

Also, by these, all aims of beings are perfected.

2B2C-1A2C-1B1C-2 Summary

By particulars of different contexts of the dharmas of achieving thirteen kinds of bodhisattvas having become the basis of the dharmas which were explained, to only the entitiness of the sphere of dharma (dharmadhatu) is lineage indicated.

2B2C-1A2C-1B2 Dispelling objections
2B2C-1A2C-1B2A Objection
2B2C-1A2C-1B2A-1 Former commentaries
2B2C-1A2C-1B2A-1A Expressing the assertion

If, "because the sphere of dharma is the cause which will transform into realizing the qualities of the aryas, the bodhisattvas who possess the self nature of that, are the naturally abiding lineage of the qualities of the highest buddhas";

2B2C-1A2C-1B2A-1B Positing the consequence

"Then, at that time, because that is abiding in general, not only bodhisattvas are." Through raising doubts in the presence of beings of inferior intelligence who consider (in that way), an interceding stanza.

2B2C-1A2C-1B2A-2 Root text

Because inseparable in the sphere of dharma, different lineages are not suitable.

2B2C-1A2C-1B2B Replies
2B2C-1A2C-1B2B-1 The reply attained through the meaning
2B2C-1A2C-1B2B-1A Examining the limits
2B2C-1A2C-1B2B-1B Meaning of the words

Just as the stages of realization of the hearers vehicle and so forth, refer accordingly; because of acting to realize the qualities of the aryas, by means of presenting dharmadhatu as the entity of the cause, to impute conventional names to mere lineages.

2B2C-1A2C-1B2B-2 The reply actually shown
2B2C-1A2C-1B2B-2A Making a connection

Although such and answer is seen, for the mere quality of ease, another reply through worldly renown.

2B2C-1A2C-1B2B-2B Root text

By particulars of supported dharmas, their divisions are proclaimed.

2B2C-1A2C-1B2B-2C Commentary

For example, pots and so forth supports, manufactured from the same clay and baked in the same flames, differ merely as vessels containing honey, li.ka.ra, and so forth. Likewise, through supported dharmas the different (paths) to be realized included in the three vehicles, "are merely different supports" was indicated.

2B2C-1A2C-2 Observed objects
2B2C-1A2C-2A Making a connection

If asked, "What are the observed objects of the previously explained supports of achieving?"

2B2C-1A2C-2B Root text
2B2C-1A2C-2B1 Meaning of the words

The observed objects are all phenomena, namely, they are virtue and so forth, mundane realizations and those considered supermundane, contaminated and uncontaminated phenomena, those compounded and uncompounded, qualities common to learners and those exclusive to the sage.

2B2C-1A2C-2B2 Examining the limits
2B2C-1A2C-2B2A Incorrect meaning of this posited by others
2B2C-1A2C-2B2A-1 The stated assertion of others is not the assertion of outsiders
2B2C-1A2C-2B2A-2 Incorrect presentation of our tradition
2B2C-1A2C-2B2B Our tradition
2B2C-1A2C-2C Commentary
2B2C-1A2C-2C1 Shown in general

For a while at the beginning, in general, virtue and non-virtue and unspecified, then sequentially the mere manner of the ordained (trainee in virtue) and taking of life and so forth and unspecified actions of body and so forth.

2B2C-1A2C-2C2 Explained individually

After that, with regard to just those, mundane and so forth, by just four (pairs) of divisions of two aspects, the remainder, according to number: 4) the five aggregates connected with all childish beings, 5) the four absorptions included by all arya beings, 6) the five appropriated aggregates which are not antidotes of viewing a self, 7) the four close establishments of mindfulness antidotes of viewing that, 8) subject to causes and conditions, the desire realm and so forth, 9) not relying on causes, thusness, 10) the four absorptions which arise in the continua of all arya beings, and 11) the property-possessor's ten strengths which arise in the continua of perfect complete buddhas.

2B2C-1A2C-2C3 Shown as referring sequentially to the eleven observed objects

Through referring by stages of realization to all phenomena, like those and so forth, accordingly eleven types of observed objects.

2B2C-1A2C-3 Objects of intent
2B2C-1A2C-3A Making a connection

If asked, "What are the objects of intent of achieving the observed objects like those?" Objects of intent.

2B2C-1A2C-3B Root text

Mind of all sentient beings' supremacy, abandonments and realizations, the three should be known as these objects of intent of the self-arisen: the three greats.

2B2C-1A2C-3C Commentary

By means of completely knowing the knower of all aspects in all ways, the buddhas who will come, the bodhisattvas, from the point of view of 1) greatness of mind of the supreme state of sentient beings (for) all sentient beings, 2) greatness of abandonment, and 3) greatness of realization because of which (they) engage in achieving accordingly by possession of the three greatnesses, the objects of intent should be known as three.

2B2C-1A2C-4 The entity of achieving
2B2C-1A2C-4A Presentation of general achieving
2B2C-1A2C-4A1 Dividing into two by means of the mode of demonstration
2B2C-1A2C-4A1A Question

Thus, through expressing, "have become the support of achieving" and so forth, if asked, "What is the self entity of that?"

2B2C-1A2C-4A1B Reply

With regard to the objects of the three exalted knowers of all, in general having the support of virtuous dharmas, and with regard to the four types of clear realizations, manifestly and completely realizing all aspects and so forth the actions which have the support of each clear realization and the six perfect (practices), (are) achievings.

2B2C-1A2C-4A2 Dividing into four by means of illustrations
2B2C-1A2C-4A2A Meaning of presenting the achievings as an entity of effort
2B2C-1A2C-4A2B Differences of the four achievings

Exactly like that, the characteristics of achieving of the mere entities of the paths of preparation, seeing, meditation, and distinction armor, engaging, collection, and definite issuance.

2B2C-1A2C-4B Explaining the individual natures
2B2C-1A2C-4B1 The extensive thought: achieving of armor
2B2C-1A2C-4B1A Making a connection

From among these, through the mere entity of joyous effort, the first, achieving of armor, is taught.

2B2C-1A2C-4B1B Root text: explanation of that which is achieving of armor

By their combinations in six ways (with) generosity and so forth individually, that which is achieving of armor is explained like that by six sets of six.

2B2C-1A2C-4B1C Commentary
2B2C-1A2C-4B1C-1 Divisions
2B2C-1A2C-4B1C-1A Applying to generosity
2B2C-1A2C-4B1C-1B Applying in the same way to others

1) When making charity such as generosity of Dharma, 2) abandon the mental attention of hearers and so forth, 3) patiently accept unpleasant speech by all beings, 4) generate aspiration, and 5) (by) one-pointedness which is unmixed with other vehicles, 6) dedicate for highest perfect complete enlightenment respectively, act by the very armor which 1) does not refer to the objects to be given and so forth, and similarly 2) safeguards ethics, 3) completes tolerance, 4) applies joyous effort, 5) achieves the concentrations, and 6) meditates on wisdom.

2B2C-1A2C-4B1C-2 Summary

Thus, when the perfection of generosity and so forth, combine with generosity and so forth individually, although by six sets of six there are indeed thirty-six types, because of concordant qualities, generosity and so forth, achieving of armor is of six types.

PART TWO

2B2C-1A2C-4B2 The extensive application: achieving of engagement
2B2C-1A2C-4B2A Making a connection

With regard to wearing armor like that, since engagement arises, second, achieving of engaging.

2B2C-1A2C-4B2B Root text

Concentrations, formless, generosity and so forth, path, love and so forth, possessing non-reference, completely pure three spheres, objects of intent, six clairvoyances, and exalted knower of all aspect's mode of achieving of engagement, these should be known as being ascendancy on the great vehicle.

It is taught.

2B2C-1A2C-4B2C Commentary
2B2C-1A2C-4B2C-1 Individual meanings

1) The concentrations and formless absorptions, 2) generosity and so forth, the six perfections, 3) seeing, meditation, no-more-learning, and distinguished paths, 4) the four immeasurables, 5) possessing non-observation, 6) concerning all things, the three pure spheres, 7) the objects of intent, 8) the six clairvoyances, and 9) the characteristic nature of perfectly abiding in just the exalted knower of all aspects by being the mere entities which subdue all the qualities of the great vehicle: achieving of engaging is of nine types.

2B2C-1A2C-4B2C-2 Explanations about the difficult realization in particular (Explaining the concentrations and the formless absorptions)
2B2C-1A2C-4B2C-2A Cause
2B2C-1A2C-4B2C-2B Entity
2B2C-1A2C-4B2C-2B1 Actual meaning
2B2C-1A2C-4B2C-2B1A Concentrations
2B2C-1A2C-4B2C-2B1A-1 Cause: absorption
2B2C-1A2C-4B2C-2B1A-2 Effects: by particulars of rebirth are two
2B2C-1A2C-4B2C-2B1B Formless
2B2C-1A2C-4B2C-2B2 Divisions
2B2C-1A2C-4B2C-2B3 Individual meanings separated
2B2C-1A2C-4B2C-2C Effect
2B2C-1A2C-4B3 The extensive two collections: achieving of collections
2B2C-1A2C-4B3A Shown in general
2B2C-1A2C-4B3A-1 Making a connection

With regard to engagement like that, since collections generate, third, achieving of collections.

2B2C-1A2C-4B3A-2 Root text

Mercy, the six such as generosity, calm abiding along with special insight, that path of unification, whatever is skill in means, exalted wisdom, merit, paths, retentions, the ten grounds, and antidotes these should be known as the stages of achieving of collections.

It is taught.

2B2C-1A2C-4B3A-3 Commentary
2B2C-1A2C-4B3A-3A Individual entities

1) Great compassion, 2) generosity, 3) ethics, 4) tolerance, 5) joyous effort, 6) concentrations, 7) wisdom, 8) calm abiding, 9) special insight, 10) the path of unification, 11) skillful means, 12) exalted wisdom, 13) merit, 14) the paths of seeing and so forth, 15) retentions (dharanis) of words and so forth, 16) the grounds, and 17) the antidotes—

2B2C-1A2C-4B3A-3B Reason of presenting as collections

By not referring to them, not passing beyond the conventional truth, through achieving all the aims of the great vehicle, these, compassion and so forth, as entities of perfect achieving,

because of issuing forth the great enlightenment since great compassion and so forth are the collections.

2B2C-1A2C-4B3A-3C Definite enumeration

Achieving of collections are of seventeen types.

2B2C-1A2C-4B3B Explaining three collections in particular
2B2C-1A2C-4B3B-1 Explaining the collection of exalted wisdom in particular

With regard to that, the collection of exalted wisdom: 1) internal, 2) external, 3) both, 4) empty, 5) the great 6) the ultimate, 7) products, 8) non-products, 9) passed beyond extremes, 10) without beginning or end, 11) non-rejection, 12) self nature, 13) all phenomena, 14) definitions, 15) non-observable, 16) entitiness of non-things, 17) things, 18) non-things, 19) one's own entity, and 20) entity of others are by way of particulars of emptiness twenty types. Propounded here: "Internal and external, both and empty's property, directions, paths passed sorrow, conditioned birth and the other, passed extremes, without beginning or rejection, nature, all phenomena, dharmas born, the past and so forth, having and the other's entity, space and so-called empty and other dharmas' entitiness: since they are emptied by their entity, emptiness is said to twenty."

2B2C-1A2C-4B3B-1A Twenty emptinesses by division of the bases of negation
2B2C-1A2C-4B3B-1B The twenty exalted wisdoms which realize those subjects
2B2C-1A2C-4B3B-1B1 Collection of wisdom included in the stage of ordinary beings
2B2C-1A2C-4B3B-1B2 Included on the ten grounds
2B2C-1A2C-4B3B-1B3 Included in the wisdom of a buddha
2B2C-1A2C-4B3B-1C Analyzing what are the referents of exalted wisdom

2B2C-1A2C-4B3B-2 Explaining the collection of grounds in particular
2B2C-1A2C-4B3B-2A General meaning
2B2C-1A2C-4B3B-2A1 Entity
2B2C-1A2C-4B3B-2A2 Divisions
2B2C-1A2C-4B3B-2A3 Characteristics
2B2C-1A2C-4B3B-2A3A Characteristic of entity
2B2C-1A2C-4B3B-2A3B Characteristic of objects of abandonment
2B2C-1A2C-4B3B-2A4 Manner of transference
2B2C-1A2C-4B3B-2A5 Meaning of the name
2B2C-1A2C-4B3B-2B Meaning of the branches
2B2C-1A2C-4B3B-2B1 Making general connections

With regard to the collection of grounds, in order to indicate those which are the qualities that will become the complete trainings on that ground, twenty-three interceding stanzas are taught.

2B2C-1A2C-4B3B-2B2 The individual natures
2B2C-1A2C-4B3B-2B2A The nine causal grounds
2B2C-1A2C-4B3B-2B2A-1 The first of the nine: the first ground
2B2C-1A2C-4B3B-2B2A-1A Root text

By ten types of complete training, the first ground will be attained: thought; the very things of use, impartial mind toward sentient beings, giving away, serving the friend, seeking the holy Dharma observed object, always intending definite emergence, joyous desire for the body of Buddha, and to teach dharma and truth's words, are asserted to be the ten; by not referring to their self nature, should be known as complete training.

Thus.

2B2C-1A2C-4B3B-2B2A-1B Commentary

Respectively, 1) thought without deceit regarding any base, 2) usefulness for one's own and others' purposes, 3) sameness of mind toward all sentient beings, 4) completely giving up all possessions, 5) pleasing the virtuous friend, 6) to desire an observed object of the holy Dharma belonging to the three vehicles, 7) strongly displeased to dwell at home, 8) to desire the holy body of a highest buddha, 9) to thoroughly teach the holy Dharma, and 10) to only speak the truth - because of being objects to be generated in all ways through features with characteristics like the aforesaid, by only those complete trainings with characteristics distinguished by the special cause of complete training not referring to entitiness, the first ground, the Extremely Joyous, is attained.

2B2C-1A2C-4B3B-2B2A-2 The second ground
2B2C-1A2C-4B3B-2B2A-2A Root text

Ethics, to repay deeds, tolerance, very joyful, great affectionate heart, respect, to listen devotedly to the guru, eighth: to make effort in generosity and so forth.

Thus.

2B2C-1A2C-4B3B-2B2A-2B Commentary

1) The ethics of (gathering) virtuous dharma, benefiting sentient beings and of restraint, 2) to remember the benefits done by others, 3) to be tolerant of the harms done by others and so forth, 4) to not regret achieving virtuous dharma, 5) love toward all beings, 6) to bow to the abbot and so forth, 7) to achieve the qualities taught by the virtuous friend, and 8) to delight in the six perfections, generosity and so forth, the complete trainings like the aforesaid, by eight types of distinctions which completely train, the second ground, the Stainless, is attained.

2B2C-1A2C-4B3B-2B2A-3 The third ground: Luminous
2B2C-1A2C-4B3B-2B2A-3A Root text

Not satisfied by hearing, generosity of Dharma without material, thoroughly purifying a buddha realm, undistressed by cyclic existence, so-called shame and embarrassment, and non-adherence five types of essences.

Thus.

2B2C-1A2C-4B3B-2B2A-3B Commentary

1) Not knowing satisfaction by listening to the holy Dharma, 2) with a mind which does not behold profit and so forth, to thoroughly teach the holy Dharma, 3) to thoroughly purify one's own supporting and supported buddha realm, 4) undistressed by seeing disagreeable sentient beings and so forth who were benefited, and 5) through reliance upon oneself and others, to not enact non-virtuous dharmas: the five types of complete trainings like the aforesaid, as before, through not conceiving entitiness, the third ground, the Luminous, is realized.

2B2C-1A2C-4B3B-2B2A-4 The fourth ground: Radiant
2B2C-1A2C-4B3B-2B2A-4A Root text

Dwelling in a forest, few desires, contentment, rely on observing the perfect trainings, not forsaking practices, contempt toward all desire, nirvana, to give away all possessions, undiscouraged, and without view.

Thus.

2B2C-1A2C-4B3B-2B2A-4B Commentary

1) To dwell in a solitary place, 2) not to have strong desire toward goods not attained, 3) regarding goods attained, not to strive for more, 4) perfectly observing (binding) the qualities of training, just begging alms and so forth, 5) not to forsake, even for one's life and so forth, the adopted practices, 6) to despise the qualities of desire by viewing its shortcomings, 7) appropriate to those to be subdued, to set toward nirvana, 8) to relinquish all possessions, 9) not to be dismayed with regard to accomplishing virtue, and 10) not to view toward anything: the complete trainings like the aforesaid, as before, by the ten types the fourth ground, the Radiant, is overcome.

2B2C-1A2C-4B3B-2B2A-5 The fifth ground, Difficult Training
2B2C-1A2C-4B3B-2B2A-5A Root text

Intimacy, possessive toward laity, places which bring commotion, praising oneself, belittling others, ten paths of non-virtuous actions, inflated by conceit, perversity, inferior intellects and consent to delusions when these ten are abandoned, the fifth ground is perfectly attained.

Thus.

2B2C-1A2C-4B3B-2B2A-5B Commentary

1) The ordained and so forth associating with householders for the purpose of gain and so forth, 2) not to advise (others) about faithful laity, 3) inhabited places with large populations, 4) to laud oneself, 5) to criticize others, 6) the ten paths of non-virtuous actions, 7) to be conceited due to hearing (learning) and so forth, 8) having inverted virtue and non-virtue, to strongly settle, 9) bad intellects such as wrong views and so forth, and 10) to turn toward all afflictive emotions such as attachment and so forth: completely abandon the ten features with characteristics like the aforesaid and by the ten types of complete trainings indicated by the meaning of the opposite features like before, the fifth ground, the Difficult to Overcome, is attained.

2B2C-1A2C-4B3B-2B2A-6 The sixth ground, Approaching
2B2C-1A2C-4B3B-2B2A-6A Root text

Generosity, ethics, tolerance, joyous effort, concentration, and wisdom: by full completion, abandoned minds of joy toward learners and rhinoceroses, and of terror, undismayed when begged from, although all possessions are given, without unhappiness, and even poor, not abandoning mendicants, by (these) the sixth ground is perfectly attained.

2B2C-1A2C-4B3B-2B2A-6B Commentary

(1-6) Through fully completing the (practices) of the six perfections, to abandon the minds of (7) desire toward hearers and (8) solitary buddhas, (9) terror regarding not referring to entitiness, (10) dismay when begged from by mendicants, (11) unhappiness to engage in giving away all possessions voluntarily, and (12) abandoning mendicants although (one self) is destitute: by the twelve complete trainings like these, as before, the sixth ground, Approaching, is to be fully known.

2B2C-1A2C-4B3B-2B2A-7 The seventh ground: Gone Afar
2B2C-1A2C-4B3B-2B2A-7A The twenty objects of abandonment
2B2C-1A2C-4B3B-2B2A-7A1 Root text

To grasp at self and sentient beings, life, persons, nihilism, eternalism, signs, causes, aggregates, spheres, entrances, abidance in and longing for the three realms, very depressed mind, the three jewels and ethics strong settling which views those, and to dispute about emptiness and the

contradiction to that their faults are completely cut from those twenty. By that, the seventh ground is attained.

2B2C-1A2C-4B3B-2B2A-7A2 Commentary

Strong settling which views: 1) self, 2) sentient beings, 3) life-force, 4) persons, 5) nihilism, 6) eternalism, 7) signs, 8) causes, 9) aggregates, 10) spheres, 11) entrances, 12) abidance in and 13) longing for the three realms, 14) very depressed mind, 15) buddha 16) Dharma, 17) sangha, and 18) ethics and grasping, 19) to dispute about emptiness, and 20) to express contradictions; having separated from the twenty faults like these through full abandonment, by the twenty types of complete training indicated by the meanings the reversed features, the seventh ground, the Gone Far, is to be fully known.

2B2C-1A2C-4B3B-2B2A-7B Showing the application of the twenty antidotes.
2B2C-1A2C-4B3B-2B2A-7B1 Making a connection

In order to show the very features indicated by the meaning:

2B2C-1A2C-4B3B-2B2A-7B2 Root text

Knowing three doors of complete liberation, complete purity of the three spheres, compassion, non-adherence, equality of phenomena, knowing one system, knowing non-generation, and tolerance, teaching all phenomena in one way, always conquering conceptions, abandoning discrimination, views and delusions, reflecting on calm abiding, penetrative skilled, taming the mind, to everything unimpeded exalted wisdom, no ground of longing, wherever wished to go to other realms together, and one's entity everywhere exhibited, are the twenty.

Thus.

2B2C-1A2C-4B3B-2B2A-7B3 Commentary

To know completely the three doors of liberation: 1) emptiness, 2) signlessness, and 3) wishlessness, 4) regarding the paths of action of the ten virtues, not to refer to an object to be killed, a killer, of the killing and so forth, 5) an affectionate heart which refers to all beings, 6) non-observance toward things, 7) to realize all phenomena as merely equal, 8) to realize the Mahayana as one, 9) to realize fully non-generation, 10) to bear in mind the tolerance of definitely realizing the profound dharma, 11) to thoroughly teach all objects of knowledge by means of Mahayana method, 12) to cut off all conceptions, 13) lack of conceptions which grasp at signs, and to reject the five, view of the transitory collection and so forth, and to abandon afflictive emotions such as attachment and so forth, 14) to meditate on calm abiding, 15) to enact wisdom and skillful means, 16) to pacify finely the mind, 17) unimpeded exalted wisdom toward and so forth, 18) not being an abode of strong grasping, 19) just as one wishes, at the same time, to go to all buddha realms, and 20) in accordance with those to be subdued, to exhibit one's body everywhere; by these twenty types of complete training also, as before, the seventh ground is to be realized.

2B2C-1A2C-4B3B-2B2A-8 The eighth ground: the Immovable
2B2C-1A2C-4B3B-2B2A-8A Root text

Knowing the minds of all sentient beings, playing through clairvoyance, establishing an excellent buddha realm, in order to fully investigate devotion to Buddha, knowing faculties, a buddha's realm purified, illusion like abidance and taking rebirth as wished, these types of actions are explained as eight.

2B2C-1A2C-4B3B-2B2A-8B Commentary

1) To know just as it is, the mental behavior of all sentient beings, 2) to play in the mundane realms through clairvoyance of magical emanations, 3) to fully transform the supporting buddha realm into the entity of gold and so forth, 4) having fully investigated the dharma in all ways, to please the Buddha, 5) to generate the divine eye, 6) to completely purify the supported sentient beings of the buddha realm, 7) to always abide in the illusion-like, and 8) having seen the benefit of all sentient beings, to fully uphold a predetermined rebirth; through eight types like the aforesaid features of complete training, as before, the eighth ground, the Immovable, will be attained.

2B2C-1A2C-4B3B-2B2A-9 The ninth ground: Good Intellect
2B2C-1A2C-4B3B-2B2A-9A Root text

Infinite prayers, knowledge of the speech of gods and so forth, confidence like a river, supreme entry into a womb, caste, clan, family, retinue, rebirths, renunciation, tree or enlightenment, and qualities are perfected collections.

2B2C-1A2C-4B3B-2B2A-9B Commentary

1) Infinite prayers, 2) to know the speech of all sentient beings, gods and so forth, 3) inexhaustible confidence like a river, 4) to enter into a womb extolled by all beings, 5) to reside as a king and so forth, 6) birth from the sun and so forth, 7) properly related relatives, mother and so forth, 8) an independent retinue, 9) rebirth while openly praised by Indra and so forth, 10) requested by the buddhas and so forth, to renounce all, 11) a tree like a wish-granting jewel, Ashvattha and so forth, and 12) to bring to full completion all qualities which are the entity of buddha and buddha-dharma; by twelve types of complete trainings with characteristics of perfected collections like the aforesaid, through the distinctions which completely trained, the ninth ground, the Good Intellect, will be made manifest.

2B2C-1A2C-4B3B-2B2B The tenth ground: the effect ground
2B2C-1A2C-4B3B-2B2B-1 Making a connection

Having demonstrated definitely from those, the complete trainings of the causal grounds; on the effect ground itself, not explaining those by means of summarizing all the grounds, the characteristics of the tenth ground.

2B2C-1A2C-4B3B-2B2B-2 Root text

Having passed nine grounds, exalted wisdom by which to abide on buddha grounds, by that, the bodhisattva ground, should be known as the tenth.

2B2C-1A2C-4B3B-2B2B-3 Commentary
2B2C-1A2C-4B3B-2B2B-3A Explaining the nine grounds which are to be passed

1) The lineage of hearers and so forth, 2) enterers into the first fruit, 3) stream-enterers, 4) once returners, 5) non-returners, 6) foe destroyers themselves the six aforesaid, and by intending to present the three systems condensed, 7) the three remaining enterers, and 8) solitary buddhas. Respectively, the grounds of 1) lineage, 2) the eighth, 3) seeing, 4) diminishment, 5) separation from attachment, 6) realizing completion, 7) hearers, and 8) solitary buddhas; and just one, the nine types of bodhisattva grounds which were explained.

2B2C-1A2C-4B3B-2B2B-3B Explaining the tenth ground passed beyond those

Having passed the nine grounds like those, with regard to the tenth ground, because "one should express the bodhisattva as a mere buddha he is not a fully completed buddha"

arises, abiding on the tenth ground of the bodhisattva. That buddha ground that is abided on by those knowing prayer is to be known as the tenth ground of a bodhisattva.

2B2C-1A2C-4B3B-3 Explaining the collection of antidotes in particular
2B2C-1A2C-4B3B-3A Making a connection

With regard to the collection of antidotes, an interceding stanza.

2B2C-1A2C-4B3B-3B Root text

On the seeing and familiarization paths, in order to closely pacify conceptualizations of apprehendeds and apprehenders, so-called eight antidote types.

2B2C-1A2C-4B3B-3C Commentary

Conceptualizations of apprehendeds (are) two: possessing the supports of 1) mere properties of the completely afflicted and 2) of antidotes. Conceptualizations of apprehenders (are) two: possessing the supports of 1) substantially existent persons and 2) of imputed beings. Since individually abandoned on the paths of seeing and meditation in order to pacify the eight conceptualizations of apprehendeds and apprehenders having relied on aspects of the two truths, that which is to be manifested, through classification of discordancies, distinguished in the context of only the two paths, (there are) eight antidotes.

2B2C-1A2C-4B4 Undoubtedly issuing the knower of all aspects: achieving of definite emergence
2B2C-1A2C-4B4A Making a connection

With regard to the accumulation of collections like that, since definitely emerging, the fourth, achieving of definite emergence.

2B2C-1A2C-4B4B Root text

Objects of intent, equality, welfare of sentient beings, effortless, definitely emerging to pass beyond extremes, definite emergence characteristic of attainment, exalted knower of all aspects itself, and definite emergence object possessor of the path: these essences of eight types should be known to be the achieving of definite emergence.

2B2C-1A2C-4B4C Commentary

1) The objects of intent which were explained, 2) the equality of all phenomena, 3) to act to perform the welfare of sentient beings, 4) through merely performing all without signs, spontaneous, 5) distinguished in the context of the entity which is separated from eternalism and nihilism, 6) to attain all aims of the three vehicles, 7) the exalted knower of all aspects itself, which was explained, and 8) the distinguished path of that the bases which will definitely emerge, because there are no other superior qualities distinguished from these example, through mere non-observance of anything, as the definitely emerged are of eight types, achieving of definite emergence is of eight types.

2B2C-1A3 Summarizing the section

From the *Ornament of Clear Realizations: a Treatise of Oral Instructions on the Perfection of Wisdom*, the commentary of the first section.

CHAPTER TWO
THE KNOWER OF PATHS

2B2C-1B Explaining the knower of paths which progresses toward the exalted knower of all aspects
2B2C-1B1 Making a connection by positing the commentary

Since realizing the exalted knower of all aspects itself does not exist without completely understanding the knower of paths itself, the knower of paths -

2B2C-1B2 Demonstrating that the knower of paths is indicated by eleven features
2B2C-1B2A The branches of the knower of paths
2B2C-1B2A-1 Root text

In order to make the gods suitable, eclipsing (them) by light, definite object, pervasion, nature, and the action of that.

2B2C-1B2A-2 Commentary
2B2C-1B2A-2A The support who is separated from hindrances

In order to achieve the mere suitability to generate the knower of paths itself, the natural lights of the Tathagata eclipsed the fully ripened light of the gods and so forth. That was done in order to make known "realizations generate only in continua which have conquered pride." Therefore, the support is expressed implicitly.

2B2C-1B2A-2B Simultaneously acting condition

Furthermore, since it is only mind generation towards enlightenment, the individual objects (of support) are definite.

2B2C-1B2A-2C Demonstrating as pervaded by lineage
2B2C-1B2A-2C1 Meaning of the words

The presentation of the three vehicles "has an ulterior intention (interpretive in meaning) since it is not fully qualified (definitive in meaning)" comes from a tradition. All beings will ultimately come to possess the highest perfect complete enlightenment. Because of that, those who are separated from attachment and other yogis as well, will attain buddha(hood) itself, hence the knower of paths itself is pervaded by being an object to be cultivated.

2B2C-1B2A-2C2 Examining the limits
2B2C-1B2A-2C2A Establishing as one vehicle finally (one final vehicle)
2B2C-1B2A-2C2A-1 Scripture
2B2C-1B2A-2C2A-2 Logic
2B2C-1B2A-2C2B Positing other traditions which assert as three
2B2C-1B2A-2C2C Examining whether or not there exists an end to samsara
2B2C-1B2A-2C2C-1 Refuting other traditions
2B2C-1B2A-2C2C-2 Presenting our tradition
2B2C-1B2A-2C2D Examining where the hearers and solitary realizers enter in the Mahayana [after having been awakened]
2B2C-1B2A-2C2D-1 Refuting other's assertions
2B2C-1B2A-2C2D-2 Establishing our own tradition

2B2C-1B2A-2D Nature of the knower of paths
2B2C-1B2A-2D1 Meaning of the words

"Since mind generation towards enlightenment is the very engagement of benefiting sentient beings for as long as cyclic existence (exists), delusions are not abandoned in all ways"- is its nature.

2B2C-1B2A-2D2 Examining the limits
2B2C-1B2A-2E Function

After that, as the actions which possess a nature like that are to not manifest the limit of purity, and through wisdom and skillful means, to completely assemble sentient beings not (yet) assembled and so forth - (they) are deeds.

2B2C-1B2B The nature of the knower of paths
2B2C-1B2B-1 Knowing the nature of the paths of hearers
2B2C-1B2B-1A The entity of the knower of paths
2B2C-1B2B-1A1 Making a connection

Having expressed the support and so forth like that, as it is necessary to complete all paths on the occasion of the knower of paths - the path of hearers.

2B2C-1B2B-1A2 Root text

Regarding the mode of the knower of paths itself, by means of not observing the aspects of the four truths of the aryas, one should know this path of hearers.

2B2C-1B2B-1A3 Commentary
2B2C-1B2B-1A3A The path which is to be known
2B2C-1B2B-1A3A-1 Attributes of true sufferings and true origins
2B2C-1B2B-1A3A-1A The individual attributes of sufferings and origins
2B2C-1B2B-1A3A-1A1 The attributes of sufferings

Regarding that, in accordance with the order of the (four attributes of) true sufferings (in the sutra): 1) impermanence, 2) suffering, 3) empty, and 4) selfless - pacifying the characteristic natures of those - four attributes.

2B2C-1B2B-1A3A-1A2 The attributes of origins

The very entities of 1) cause, 2) origin, 3) strong production, and 4) condition of true origins, and the aspects of 1) disease, 2) fester (boil), 3) irritant, and 4) slayer.

2B2C-1B2B-1A3A-1B Common aspects

Since "because of aversion, the object to be separated from attachment, and cessation, there is engagement (in the path of preparation)" arises - the characteristics of aversion of the individual truths of suffering and origin themselves: the very entities of the aspects of 1) foreign enemy and 2) the subject of destruction, and the entities of the objects to be separated from attachment: the aspects of 3) moving and 4) strongly disintegrating, and the self entity of cessation: the aspects of 5) fearful, 6) infectious disease, and 7) harmful.

2B2C-1B2B-1A3A-2 The attributes of true cessations

True cessations: 1) cessation's own entity, selfless, 2) pacification; the essential nature of the attribute of 3) auspicious highness, isolation; and the characteristic nature of 4) definite emergence: the aspects of emptiness, signless, wishless, and effortless.

2B2C-1B2B-1A3A-3 The attributes of true paths

The attributes of true paths: 1) path, 2) suitability, 3) achievement, and 4) definite deliverance.

2B2C-1B2B-1A3B The manner of knowing that

By means of not observing entitiness, in the context of the knower of paths, the bodhisattvas should completely know the thirty-three paths of objects to be known as being the path of hearers.

2B2C-1B2B-1B The cause of the knower of paths: the similitude of definite discrimination
2B2C-1B2B-1B1 Making a connection

Since the complete understanding of the four truths possesses the preliminary - to realize the similitude of definite separation, having expressed the path, the similitude of definite discrimination.

2B2C-1B2B-1B2 Root text

Regarding the path (causing) the arya hearers: because form and so forth (are) empty through inseparable emptinesses, heat; by not observing to those, transformed to the peak is correctly asserted; since inadmissible to abide in them through the mode of permanence and so forth, patience; having set out on the ten grounds, not abiding, as taught extensively is explained to become the supreme Dharma. If "Why" is asked, because the Buddha does not see all phenomena through exalted knowing.

2B2C-1B2B-1B3 Commentary

1) Because the aggregates of form and so forth themselves are empty by way of their own entity, a mutual difference of emptinesses does not exist, 2) as before, not observing form and so forth, 3) "similarly, form and so forth are neither permanent or impermanent", inadmissible to abide through the mode of observing (as ultimates), 4) because of what, "The Tathagata, having manifested complete buddhahood in enlightenment, does not see phenomena" - by the propriety of the reason of not being observed by a valid being, not abiding in the Extremely Joyous ground and so forth - by these quoted aspects, whatever was taught extensively, to the observed objects of the truths respectively the similitude of definite separation is said to grow.

2B2C-1B2B-2 Knowing the nature of the path of the self-conqueror
2B2C-1B2B-2A General meaning
2B2C-1B2B-2B The meaning of the branches
2B2C-1B2B-2B1 The distinction of support
2B2C-1B2B-2B1A Actual characteristics
2B2C-1B2B-2B1A-1 Making a connection

After the path of hearers, it is indeed proper to express the path of the solitary buddhas; but if they are distinguished from the hearers, how - by what (reasons)? In order to meet the qualms which think their paths are other (than the hearers'), for a while, to establish merely the differences.

2B2C-1B2B-2B1A-2 Root text

Self arisen because of realizing (by) oneself - not necessarily taught by others nor (teaching by speech), exalted wisdom like a rhinoceros is clearly expressed as profoundness.

2B2C-1B2B-2B1A-3 Commentary
2B2C-1B2B-2B1A-3A Difference of progressing on the path

From the scriptures comes "the hearers, having relied on (being) taught by others, will realize their own enlightenment - others also will be engaged in virtue having been taught the Dharma without expressions." The solitary buddhas, having exerted previously in listening and so forth, not relying on being taught by others, will clearly realize their own enlightenment by themselves. "Because of that, it is not necessary for them to be taught by buddha and so forth" is one difference.

2B2C-1B2B-2B1A-3B Difference of teaching the Dharma

By means of having taught the Dharma expressed in words, if listeners are made to realize the mental skill of the expositor - they (the solitary realizers), by the force of exalted wisdom and so forth, attained by themselves, cause others to engage in the ten virtues, having taught the Dharma without words. Because of that, their unrealized exalted wisdom itself is the second difference.

2B2C-1B2B-2B1B Dispelling arguments
2B2C-1B2B-2B1B-1 Making a connection

Again, to meet the qualms which wonder how to teach the Dharma without words.

2B2C-1B2B-2B1B-2 Root text

Concerning whoever and whatever meaning however - to such and such (disciples) desiring to hear this and that meaning - even without words, it appears like that.

2B2C-1B2B-2B1B-3 Commentary

Not having investigated, not having analyzed, one does not speak words - hence expression is a distraction. Furthermore, since it disturbs the continuum, bodhisattvas made prayers, "May I teach the Dharma without expression, having become a buddha like that". If so, because of similarity to buddhas, also in the context of solitary buddhas, by the force of prayers and so forth, even without words, in the consciousness of that certain (disciple) desiring to listen to some subject in whatever aspect, it will appear as only that subject and that aspect - it is called "teaching Dharma without words". The meaning of the term "to teach the Dharma" is this: "to strongly generate and grow in the consciousness of the listener, the Dharma which is to be expressed like this."

2B2C-1B2B-2B2 The manner in which to know the path
2B2C-1B2B-2B2A Making a connection

Having expressed the differences like that, since their path differs in being only superior - the path of the common solitary buddhas.

2B2C-1B2B-2B2B Root text
2B2C-1B2B-2B2B-1 Meaning of the words

Because concerning objects apprehended is abandoned, and because apprehenders are not abandoned, by support, the rhinoceros-like path should be known as correctly summarized.

2B2C-1B2B-2B2B-2 Examining the limits
2B2C-1B2B-2B2C Commentary

"Concerning the path of the solitary buddhas: only to meditate on the truths which were explained, and having meditated according to the properties of dependent-origination, respectively 1) to abandon and 2) not abandon conceptualization of the objects of 1) apprehendeds and 2) apprehenders; and 3) by difference of basis of the supported *dharma*(*ta*) which is included in the solitary buddha's vehicle, to realize the phenomena possessing distinction - should be known by the bodhisattvas: it is not to be known in all ways," is the path of the solitary buddhas.

2B2C-1B2B-2B3 Explaining the cause of that: the similitude of definite separation
2B2C-1B2B-2B3A Making a connection

If the similitude of definite separation is attained, since the path which was explained generates the similitude of definite separation.

2B2C-1B2B-2B3B Root text

The aspect which shows the dharmata *of imputations as non-contradictory: transformed to heat. transformed to the peak: qualified by non-decrease and so forth of form and so on, through inner emptiness and so forth, because of not apprehending form and so forth: patience. Form and so forth, possessing the aspect of non-generation and so forth: supreme Dharma.*

2B2C-1B2B-2B3C Commentary

1) "To strongly demonstrate (realize) that form and so forth, imputations which arose from verbal conventions of phenomena, are not contradictory with *dharmata*, 2) to train for the purpose of (realizing) the non-existence ultimately of decrease and increase and so forth of form and so forth, 3) because of the emptiness by way of mere entity, not to apprehend (true existence) at all by (realizing) internal and external emptinesses with respect to form and so forth, and 4) (to realize) the non-existence of production and cessation with respect to form and so forth". To the observed objects of the four truths respectively through these aspects, the similitude of definite separation grows.

2B2C-1B2B-3 Explanation of the nature of the knower of paths of the bodhisattvas
2B2C-1B2B-3A Making a general connection

After the path of the solitary buddhas, the path of the bodhisattvas.

2B2C-1B2B-3B Individual entities
2B2C-1B2B-3B1 The path of seeing
2B2C-1B2B-3B1A General meaning
2B2C-1B2B-3B1A-1 The support of the path of seeing
2B2C-1B2B-3B1A-1A Physical support
2B2C-1B2B-3B1A-1B Mental support
2B2C-1B2B-3B1A-2 The supported path of seeing
2B2C-1B2B-3B1A-2A The entity of the path of seeing
2B2C-1B2B-3B1A-2B Divisions
2B2C-1B2B-3B1A-2C Examining the limits
2B2C-1B2B-3B1A-2C1 The way in which the Acharya refutes and posits in the *Great Commentary*
2B2C-1B2B-3B1A-2C2 Showing the condensed assertion of the Acharya
2B2C-1B2B-3B1A-2C3 Examining the sequential way of generating the path of seeing that passes through and passes over
2B2C-1B2B-3B1B Meaning of the branches
2B2C-1B2B-3B1B-1 Showing the moments in brief
2B2C-1B2B-3B1B-1A Root text

Four parts - the moments of forbearance and knowledge regarding truths and truths explain this path of seeing together with beneficial qualities in the knower of paths itself.

2B2C-1B2B-3B1B-1B Commentary

In the context of the knower of paths itself, 1) "forbearance and 2) doctrinal knowledge of doctrinal knowledge and 3) forbearance and 4) subsequent knowledge of subsequent knowledge", the objects of meditation of the bodhisattvas, possessing four moments of forbearance and knowledge individually connected with true sufferings and so forth, [and] possessing qualities of this and other [lives] - called "the path of seeing, the great beneficial quality".

2B2C-1B2B-3B1B-2 Extensive explanation of the manner of meditating on the aspects
2B2C-1B2B-3B1B-2A Making a connection

If it is asked, "What are the aspects to be meditated on like?"

2B2C-1B2B-3B1B-2B Root text

1) Thusness and buddha, they, because support and supported do not mutually exist, do not accept specifications and 2) the great, together with 3) non-valid and 4) immeasurable, and 5) without extremes and 6) abiding there, toward form and so forth, definite apprehension as the very buddha and 7) non-acceptance, non-rejection, etc. and 8) love and so forth, 9) emptiness, and 10) to attain buddha[hood] itself and 11) all the completely purified fully gathered and 12) to dispel all anxieties and sicknesses 13) to just pacify the apprehension of nirvana and 14) guarded and so forth by the buddhas 15) oneself, having abided in the [causal]-mode of the exalted-knower of all aspects, to not kill and so forth, to set sentient beings [in that] and 16) generosity and so forth dedicated to complete enlightenment - the moments of the knower of paths itself.

2B2C-1B2B-3B1B-2C Commentary
2B2C-1B2B-3B1B-2C1 Extensive explanation
2B2C-1B2B-3B1B-2C1A The aspects of [true] sufferings

1) Through just the ultimate mode, there do not exist the properties of support and supported regarding thusness and buddha - because of that, not accepting them as abiding in mutual specifications and 2) form and so forth, by the entitiness of the sphere of reality - greatness and 3) similarly, validly cognizing the merely non-existent, and 4) like the former, through space[-like] immeasurability, they are immeasurable. Thus, the aforesaid are the aspects of true sufferings.

2B2C-1B2B-3B1B-2C1B The aspects of [true] origins

1) Through the mere non-existence of entitiness in form and so forth, the non-existence of the very extremes of eternalism and nihilism, 2) abiding in the perfection of wisdom, through the very entity of the sphere of reality, definitely apprehending form and so forth as the Tathagata himself, 3) similarly, abiding in that, to meditate on all phenomena as not to be accepted or rejected and 4) without entitiness, to meditate on the four immeasurables of the preliminary visualization. Thus, the aforesaid are the aspects of true origins.

2B2C-1B2B-3B1B-2C1CThe aspects of true cessations

1) Emptiness of just an essential innate entity of form and so forth and 2) to attain tathagata[hood] itself, the fruit of the roots of virtue which equal the sphere of reality and 3) in the perfection of wisdom, the antidotes are gathered in all ways and 4) by that itself, to strongly purify outer and inner harms. Like the aforesaid are the aspects of true cessations.

2B2C-1B2B-3B1B-2C1DThe aspects of true paths

1) By only meditating on non-entitiness, to purify strong grasping to form and so forth and to nirvana and 2) upon engaging in wisdom and skillful means, the buddhas will guard, protect and hide and 3) by strongly desiring buddha[hood] itself, [oneself] having abided in the [causes of] the exalted knower of all aspects, [such as] to abandon killing and so forth, to set others in that itself, and 4) by the desire to make charity and so forth inexhaustible, one should dedicate to perfect enlightenment.

Like the aforesaid are the aspects of true paths.

2B2C-1B2B-3B1B-2C2 Summarized meaning

Like that are the moments of the knower of paths.

2B2C-1B2B-3B1B-3 Refuting the assertion that the aspects were not taught
2B2C-1B2B-3B1B-3A Expressing the assertion

Someone says, "The section which purported to explain the meaning of the group of verses, as it did not explain the meaning of the aspects, it made a superficial indication of the sixteen moments of the path of seeing. Regarding the similitude of definite separation and so forth, which was explained and not explained, one should view that group of verses similarly."

2B2C-1B2B-3B1B-3B Refuting that

Others say, "Because those did not show the stages of meditation, they did not show even a little, the stages of clear realization. Furthermore, what meaning do you interpret of the verses 'observed object and aspect and', and so forth?"

2B2C-1B2B-3B2 The path of meditation
2B2C-1B2B-3B2A Making a general connection

After the path of seeing, the path of meditation through being an object of expression.

2B2C-1B2B-3B2B Explaining the individual meanings
2B2C-1B2B-3B2B-1 The action of the path of meditation
2B2C-1B2B-3B2B-1A Making a connection

Because just a few objects are to be expressed, and for the entry of those to be subdued into merely undertaking the fruit - briefly, the action of that.

2B2C-1B2B-3B2B-1B Root text

To thoroughly pacify, toward everyone to bow, victory over the delusions, merely not affected by harms, enlightenment and just to worship the support.

2B2C-1B2B-3B2B-1C Commentary

1) To produce self-control in the mind in all ways and 2) to bow before all beings, the virtuous spiritual friend and so forth and 3) to overcome attachment and so forth and 4) merely not being an object of the accomplishment of the harms done by others and 5) to accomplish perfect complete enlightenment and 6) to take the place of support as the very thing to be worshipped: are the six types of actions.

2B2C-1B2B-3B2B-2 The path of meditation which has the actions
2B2C-1B2B-3B2B-2A Making a connection by dividing

After the action, the path of meditation: namely, by way of the particulars of being with contamination and without contamination, two aspects.

2B2C-1B2B-3B2B-2B The individual entities
2B2C-1B2B-3B2B-2B1 The contaminated path of meditation
2B2C-1B2B-3B2B-2B1A Making a connection by dividing

Because of that, [regarding] the path of meditation with contamination, from among the so-called 'attention to appreciation, dedication and rejoicing'...

2B2C-1B2B-3B2B-2B1B Explaining the individual meanings
2B2C-1B2B-3B2B-2B1B-1 Appreciation
2B2C-1B2B-3B2B-2B1B-1A Actual
2B2C-1B2B-3B2B-2B1B-1A1 Making a connection

...the first path of meditation, 'attention to appreciation.'

2B2C-1B2B-3B2B-2B1B-1A2 Root text

To appreciate one's own aims and the aims of oneself and others and others' aims and those to be known as three types, also are asserted as three individual types, weak, middling and great - by dividing into the weak of the weak and so forth there are three types further - thus twenty-seven types are asserted.

2B2C-1B2B-3B2B-2B1B-1A3 Commentary

The very reference [to the mothers] with regard to one's own, both, and others' aims, although being the support of the virtuous dharmas which were seen according to how appreciated, from the point of view of the path of meditation, the entity which is not actualized in the beginning is also of three types.

Also they are each of three types through the instances of weak and so forth individually. Thus by three sets of nine, twenty-seven types of appreciation.

2B2C-1B2B-3B2B-2B1B-1B Beneficial qualities (Benefits)
2B2C-1B2B-3B2B-2B1B-1B1 Making a connection

In order that the bodhisattvas who meditate on that generate joy, the buddhas and so forth made praises and so forth toward appreciation like that. The so-called praises, venerations and laudations.

2B2C-1B2B-3B2B-2B1B-1B2 Root text

In the contexts of appreciating the perfection of wisdom by three sets of nine, to praise, venerate and laud are asserted.

2B2C-1B2B-3B2B-2B1B-1B3 Commentary

In accordance with how [they] appreciate, the first, second and third attentions to appreciation which engaged the perfection of wisdom - the characteristic of the dharmas to be seen - on nine occasions, respectively higher and higher by nine individual types, produce manifest joy and are asserted to praise, to venerate and to laud.

Thus these praises and so forth are possessing the characteristic of realizing correct facts just as they are - they are not the entity of insincere flattery.

2B2C-1B2B-3B2B-2B1B-2 Dedication
2B2C-1B2B-3B2B-2B1B-2A Making a connection

In regard to appreciating like that, since dedication arises; second: 'attention to dedication'.

2B2C-1B2B-3B2B-2B1B-2B Root text

Possessing special complete dedication is it's supreme activity. It has the aspect of non-observance, a non-perverse characteristic, isolation, and has a sphere of activity which recalls the nature of Buddha's collection of merit. Together with method, signless, approved by the Buddha, is not included in the three realms and weak, middling and great's dedication, another three types [whose] very essences bring forth great merit.

2B2C-1B2B-3B2B-2B1B-2C Commentary

1) Possessing the special appreciation which was explained and 2) non-observance and 3) non-perversity and 4) isolation and 5) recalling the nature of the collection of merits of the tathagatas and 6) together with skill in means and 7) signless and 8) authorized by the Buddha and 9) not included in the three realms and 10) weak and 11) middling and 12) great - bringing forth great merit.

The attentions imputed with names like the aforesaid, respectively 1) highest enlightenment and 2) the aggregates of ethics and so forth and 3) the mind which dedicates

and 4) the properties which have a self (the dedicator) and so forth and 5) the virtues of the buddhas of the three times and 6) generosity and 7) signs and 8) all paths and 9) the realms of desire and so forth and 10) the paths of action of the ten virtues and 11) stream enterers and so forth and 12) to abide in the highest enlightenment.

Referring [conventionally] to these [as ultimately] non-referential, by those possessing the entity of the cause and the activities which demonstrate the path to sentient beings who are to be subdued by the three vehicles, in order to make inexhaustible for the benefit of all sentient beings, they make twelve types of dedication to the highest perfect complete enlightenment.

2B2C-1B2B-3B2B-2B1B-3 Rejoicing
2B2C-1B2B-3B2B-2B1B-3A Making a connection

Thus, the properties which were well dedicated, by being objects to be increased, third: the so-called 'attention to rejoicing'.

2B2C-1B2B-3B2B-2B1B-3B Root text

To delight in the roots of virtue by method and non-observance, expressed here as being the meditation of attention to rejoicing

2B2C-1B2B-3B2B-2B1B-3C Commentary

Through observing the roots of virtue with an extremely joyful mind, by conventional methods [and] by mere non-observance ultimately, they are the objects to be rejoiced in.

2B2C-1B2B-3B2B-2B1C Summarized meaning

Regarding that, the summarized meaning is this: attention to appreciation strongly brings about merit like nuggets of gold from a mine; attention to dedication produces the limbs of perfect complete enlightenment like ornaments [made] by a gold smith; attention to rejoicing will attain equality - the produced merit of others and one's own.

2B2C-1B2B-3B2B-2B2 The uncontaminated path of meditation
2B2C-1B2B-3B2B-2B2A Making a connection by dividing

After the contaminated, the path of meditation without contamination. It is of two types.

2B2C-1B2B-3B2B-2B2B The individual entities
2B2C-1B2B-3B2B-2B2B-1 Path of meditation of achieving
2B2C-1B2B-3B2B-2B2B-1A Making a connection

Because of that, first the path of meditation with the characteristic of strongly achieving.

2B2C-1B2B-3B2B-2B2B-1B Root text

The very entity and supremacy of that, to not bring anything about, all phenomena as non-observed is to bestow, [and] the great aim itself.

2B2C-1B2B-3B2B-2B2B-1C Commentary

1) To see form and so forth non-erroneously is the very entity. 2) [That] others will not attain buddha[hood] itself is the supremacy. 3) Application to realize the differences of all phenomena are without birth is to not bring anything about. 4) To generate the paths which possess the very entity and so forth like that in the continua of yogis, merely not observing phenomena is to bestow. 5) Because of producing the great aim, buddha[hood] itself, the great aim itself.

2B2C-1B2B-3B2B-2B2B-2 Completely pure path of meditation
2B2C-1B2B-3B2B-2B2B-2A Differences of causes
2B2C-1B2B-3B2B-2B2B-2A1 Making a connection

After that; by, means of dispelling the doubt wondering what are the causes of the generation and the non-generation of this [completely pure path of meditation], to be attained by upholding some and forsaking some - second, the characteristics of the infinitely pure.

2B2C-1B2B-3B2B-2B2B-2A2 Root text

Devotion to Buddha and generosity and so forth and what skill in means there is are the causes of appreciation towards this. The causes of being bereft of Dharma are the blessing [oppressed by the darkness] of mara, no appreciation for the profound Dharma, to be strongly fixed upon the aggregates, and being taken hold of by an evil companion.

2B2C-1B2B-3B2B-2B2B-2A3 Commentary

1) To please the buddhas and 2) to complete the perfections of generosity and so forth and 3) skill in calm abiding - are the causes of generation.
1) Harmed by maras and 2) no appreciation toward the profound Dharma and 3) to grasp at things and 4) to accompany non-virtuous companions - are the causes of non-generation.

2B2C-1B2B-3B2B-2B2B-2B Objects
2B2C-1B2B-3B2B-2B2B-2B1 Making a connection

Like that, having explained the causes of attaining and not attaining; the complete purity of this occasion: in general.

2B2C-1B2B-3B2B-2B2B-2B2 Root text

The purity of the result [is] the purity of form and so forth. Because of what? The two are not different, and as they are not divided, [it is] expressed as purity.

2B2C-1B2B-3B2B-2B2B-2B3 Commentary

Whatever is the result of the mode of training in virtue of an arya being, whatever is the complete purity by mere separation from all discordant classes - is the complete purity of form and so forth. Because of what? The complete purity of the result [and] of those [form and so forth] - non-difference and non-dividedness, their own and general characteristics, are not different. Because of that, complete purity is expressed like that.

2B2C-1B2B-3B2B-2B2B-2C Effect
2B2C-1B2B-3B2B-2B2B-2C1 Making a connection

Having expressed complete purity in general, particularly -

2B2C-1B2B-3B2B-2B2B-2C2 Root text

Because of damaging [or: forsaking] delusions, the known, and the three paths: learners, rhinoceroses and the children of the victors' purity - buddha, all ways, infinite.

2B2C-1B2B-3B2B-2B2B-2C3 Commentary

1) The delusions of attachment and so forth and 2) that and one part of the obscurations of objects to be known, the conceptualizations of apprehended objects, and 3) the three obscurations of the paths of the three vehicles - because abandoned, they are respectively the purities of the 1) hearers and 2) [solitary] buddhas and 3) bodhisattvas.

Because of abandoning the delusions, the obscurations of the objects to be known together with their latencies, in all ways, the infinite complete purity just arisen from the sphere of reality is asserted to be [that] of the highest buddha.

2B2C-1B2B-3B2B-2B2B-2D Difference of entities
2B2C-1B2B-3B2B-2B2B-2D1 Difference of being or not being extremely completely pure
2B2C-1B2B-3B2B-2B2B-2D1A Question

In addition to mentioning complete purity on the occasion of the knower of paths itself, the complete purity of the buddhas and hearers and so forth respectively. If asked, what is the explanation of the infinite and the others like?

2B2C-1B2B-3B2B-2B2B-2D1B Reply
2B2C-1B2B-3B2B-2B2B-2D1B-1 Root text

On the nine levels, the great of the great and so forth stains' antidotes - the small of the small and so forth paths - are pure.

2B2C-1B2B-3B2B-2B2B-2D1B-2 Commentary

On the nine levels, the desire realm, the [four] concentrations and the [four] formless absorptions, as entities of the nine types of discordant classes, the great of the great and so forth; respectively the nine types of paths, the small of the small and so forth, because of being the causes which completely purify all types [of obscurations] and the other, they are called the extremely completely pure and the other.

2B2C-1B2B-3B2B-2B2B-2D2 Proving the extremely complete purity of a buddha
2B2C-1B2B-3B2B-2B2B-2D2A Making a connection

If asked, "What is the 'extremely' like?"

2B2C-1B2B-3B2B-2B2B-2D2B Root text

By the rejection of the objection to that, the path, by the mere equality of comprehenders and objects to be comprehended, is asserted as the very antidote of the three realms.

2B2C-1B2B-3B2B-2B2B-2D2C Commentary

The objection which states: "The antidotes to those are the great of the great and so forth - as the discordant class [at the end] is the small of the small, it is proper" - by means of [its] rejection through the example of a washer person's effort for a long time to clean a subtle stain adhering to a cloth, that which was shown [about] the path of meditation [as the cause] of the extremely (completely) pure, because of that equality there is through the mere non-observance to consciousness and the objects to be known possessing the aspects of the three realms - is the mere entity of the antidotes of all obscurations: the complete purity of the buddha is presented as extremely.

2B2C-1B3 Summarizing the section

From *The Ornament for Clear Realization: A Treatise of Oral Instructions on the Perfection of Wisdom*, the commentary of the second chapter.

CHAPTER THREE
THE KNOWER OF BASES

2B2C-1C Explaining the knower of bases
2B2C-1C1 Making a connection by positing the relationship

Without fully knowing all bases, there is no fully knowing the paths well: the very knower of all (is explained).

2B2C-1C2 Explaining the text of the chapter
2B2C-1C2A The nature of the knower of bases
2B2C-1C2A-1 Explaining the close and distant paths
2B2C-1C2A-1A The reasoning of close and distant paths
2B2C-1C2A-1A1 Root text

Not on the extreme of this shore (or) the further shore, (and) not abiding between them, because of knowing the equality of the three times, it is asserted as the perfection of wisdom.

It is taught.

2B2C-1C2A-1A2 Commentary
2B2C-1C2A-1A2A The path which refutes the extremes of existence and peace shown explicitly

Through realizing the phenomena of the three times as merely equal in the aspect of non-generation, the perfection of wisdom is asserted to be close to the buddhas and bodhisattvas. Through wisdom not abiding on the extreme of this shore, samsara, and through compassion, the extreme of the further shore, nirvana (gone beyond sorrow), respectively, through not abiding in the characteristics of eternalism, nihilism, or between them, it does not abide in (either) existence or peace.

2B2C-1C2A-1A2A The path which refutes the extremes of existence and peace shown explicitly (continued)
2B2C-1C2A-1A2B The paths of the hearers and solitary realizers demonstrated as set-off from those shown implicitly

Since the opposite is taught in the case of the very knower of all, because the knowledge of the three times as equal does not exist within the hearers and so forth, and (they) far away from the perfect perfection of wisdom. Because the perfection of wisdom which is realized by them lacks loving kindness and wisdom, due to the very observation of things and non-things, they are known as abiding in samsara and nirvana.

2B2C-1C2A-1B Proving that very reasoning
2B2C-1C2A-1B1 Dispute

(Someone) may say, "Because it occurs in the tradition that 'whatever arises dependently, that itself is accepted as empty,' the knowledge of the three times as merely equal is only the realization of bases. Furthermore, does not it exist for all? If so, how do the hearers and the bodhisattvas become distant and otherwise from the perfect perfection of wisdom?"

2B2C-1C2A-1B2 Reply
2B2C-1C2A-1B2A Root text

That, by means of observing signs, is distant, since it is not the means. That, by skill in means, is explained as close to the perfect.

It is taught.

2B2C-1C2A-1B2B Commentary

With regard to the appearance of things conjured by a magician, due to not knowing the entity of those (magical creations) of his, (others) strongly cling (to them) as (real) things. They do not appear as without entitiness. Similarly, because of being separated from the skill in means of a virtuous spiritual friend and so forth, and through realizing things as possessing signs, the hearers and so forth not knowing the entity of things, do not have the exalted wisdom of equality. Because of that, the mother of the victors is distant from them. The bodhisattvas, who made devotions perfectly to the virtuous spiritual friend for a long time, possess unerring oral instructions. Through the skill in means which generates the knowledge (arisen from) hearing and so forth which is based on the two truths, they dispel the mistaken signs of strongly adhering to things. Fully knowing phenomena such as form and so forth is itself to fully know the quality. Therefore, they are close to this perfect mother.

2B2C-1C2A-1B2C Summarized meaning

(They are) distant since it is not the means and not distant because of means.

2B2C-1C2A-1C The divisions of discordant class and antidote
2B2C-1C2A-1C1 Objects of abandonment and antidotes of grasping at signs regarding the basis and path
2B2C-1C2A-1C1A Objects of abandonment
2B2C-1C2A-1C1A-1 Making a connection

Thus, the very achievement which is distant from the mother of the hearers and so forth is a discordant class.

2B2C-1C2A-1C1A-2 Root text

The emptiness of the aggregates, form and so forth, and the phenomena included in the three times, generosity and so forth, the harmonies of enlightenment, the discrimination of activity – the discordant class.

It is taught.

2B2C-1C2A-1C1A-3 Commentary

Through observing all that are not things as things, the entities of form and so forth, the contaminated phenomena of the three times and the uncontaminated and both, (they) view the self which is imputed by others as empty. And the discrimination of achievement, though they are the antidotes of those, because they are objects to be abandoned since they are perverse engagements, are the discordant class.

2B2C-1C2A-1C1B Antidotes
2B2C-1C2A-1C1B-1 Making a connection

Their opposites are the antidotes of the bodhisattva.

2B2C-1C2A-1C1B-2 Root text

Without conceiving generosity and so forth as mine, urging others to do that, that, through ceasing the extreme of attachment and subtle attachment to the victors and so forth.

It is taught.

2B2C-1C2A-1C1B-3 Commentary

By completely purifying the three spheres, having realized generosity and so forth as selfless, they themselves (abide) and urge others. Due to their perfect involvement and because of being objects to be adopted, having ceased all remaining (seeds) of the collection of attachment, they are antidotes in all ways.

2B2C-1C2A-1C2 Abandonments and antidotes of grasping at signs in results
2B2C-1C2A-1C2A Entity of grasping at signs in results
2B2C-1C2A-1C2A-1 Root text (the last line of the above stanza)

Subtle attachment to the victors and so forth

2B2C-1C2A-1C2A-2 Commentary

Although prostration and so forth to the tathagatas and so forth is indeed an antidote since it causes the collection of merit, it is (also the) discordant class with an entity of subtle attachment. Therefore, it is not (an antidote) in all ways.

PART THREE

2B2C-1C2A-1C2B The antidotes which abandon
2B2C-1C2A-1C2B-1 Reasoning of being discordant class
2B2C-1C2A-1C2B-1A Question

Further, if asked, "How is subtle attachment a discordant class?"

2B2C-1C2A-1C2B-1B Reply
2B2C-1C2A-1C2B-1B1 Root text

Since the way of phenomena, by nature, is isolated, it is profound.

It is taught.

2B2C-1C2A-1C2B-1B2 Commentary

Why? Since the classes of phenomena are devoid of entitiness, they are the profound itself. Because of that, even the observation of the tathagatas (as an ultimately established refuge) is a discordant class.

2B2C-1C2A-1C2B-2 Antidotes which abandon
2B2C-1C2A-1C2B-2A Question

If asked, "Well then, how (is it) abandoned?"

2B2C-1C2A-1C2B-2B Reply
2B2C-1C2A-1C2B-2B1 Root text

Knowing phenomena as a single nature abandons attachment.

It is taught.

2B2C-1C2A-1C2B-2B2 Commentary

Form and so forth, all phenomena, have only a single nature. That is, "they lack an inherent nature." Thoroughly understanding the unity in equality of knowers and objects known, abandons attachment.

2B2C-1C2A-1C2C Supplementary topics
2B2C-1C2A-1C2C-1 Reasoning of the profound
2B2C-1C2A-1C2C-1A Question

Further, if asked, "How is the nature of phenomena profound?"

2B2C-1C2A-1C2C-1B Reply
2B2C-1C2A-1C2C-1B1 Root text

Through ceasing seeing and so forth, that is explained as the difficult to understand.

It is taught.

2B2C-1C2A-1C2C-1B2 Commentary

How is that? Since being an object observed by all consciousnesses is dispelled (by valid cognition), that nature is explained as the difficult to understand. Because of that, it is the profound itself.

2B2C-1C2A-1C2C-2 Reasoning of the difficult to understand
2B2C-1C2A-1C2C-2A Question

Further, if asked, "What is the difficult to understand itself like?"

2B2C-1C2A-1C2C-2B Reply
2B2C-1C2A-1C2C-2B1 Root text

Because of not knowing form and so forth, that is asserted as inconceivable.

It is taught.

2B2C-1C2A-1C2C-2B2 Commentary

How is that? Due to not thoroughly understanding their nature, form and so forth up through the aspects of the unmixed qualities of Buddha, are asserted as passed beyond conception. That is the difficult to understand, itself.

2B2C-1C2A-1C3 Final summary
2B2C-1C2A-1C3A Making a connection

Thus, having expressed the discordant class and so forth, (there is a final summary.

2B2C-1C2A-1C3B Root text

Thus, in the system of the very knower of all, all the divisions of the discordant and antidote classes without exception, whatever explained, should be known here.

It is taught.

2B2C-1C2A-1C3C Commentary

By way of explaining like that, in the context of the very knower of all, respectively the detailed divisions of the hearers' and bodhisattvas' discordant classes and antidotes should be known.

2B2C-1C2A-2 Application of knower of bases
2B2C-1C2A-2A Divisions of application
2B2C-1C2A-2A1 Making a connection

Thus having set out the discordant class and so forth, if asked, "What is the application which completely meditates on those?" The path of application:

2B2C-1C2A-2A2 Root text

With regard to form and so forth, its impermanence etc., its non-completion and full completion and non-attachment to it the application which ceases activity and the unchanging, non-agent and the application of the three kinds of difficult acts and by attaining the result according to fortune, it is therefore asserted to have results, and that without dependence on others and the seven types of appearance making known.

It is taught.

2B2C-1C2A-2A3 Commentary
2B2C-1C2A-2A3A Shown directly

1) All phenomena (such as) form and so forth, 2) the impermanence and the emptiness and so forth of just those, 3) individual non-completeness and completeness, 4) non-attachment, 5) not changing into another, 6) the mere non-existence of the agent, 7) respectively, the essence of the three knowers of all the objects of intent, the application, and the action, which are the difficult to perform themselves, 8) non-emptiness, by attaining the effect just according to the fortunes, 9) not progressing through the condition of others, 10a) complete transformation (like a dream), b) assembled together (like an illusion) c) contradicting (true existence [like a mirage]), d) (depending on) conditions (like an echo), e) not transformed (from the aspect that deposits latencies like a reflection), f) without a basis (of true existence like a city of smell-eaters), and g) not being (true) agents (like emanations) - the seven appearances to consciousness. Regarding these, by means of eliminating the full knowledge (of signs) of the practitioner, the (objects of application) of the bodhisattvas and the applications to them are taught from the point of view of ten types.

2B2C-1C2A-2A3B Shown indirectly: the application of hearers and solitary realizers

Having shown (the bodhisattvas' applications) in that way, implicitly, of the applications of hearers and so forth, are the opposite from what was explained.

2B2C-1C2A-2B Nature
2B2C-1C2A-2B1 Making a connection

As it is necessary to meditate on the applications from the point of view of equality, after the applications, equality.

2B2C-1C2A-2B2 Root text

Without adherence to form and so forth, equality of the four types.

It is taught.

2B2C-1C2A-2B3 Commentary

Since equality is not observed in all ways to adhere to 1) strongly fixing on form and so forth and the opinions of 2) the signs of blue and so forth, 3) elaboration, and 4) realizations, it is an equality of the applications.

2B2C-1C2A-3 The results of meditating on the applications
2B2C-1C2A-3A The instants shown in brief
2B2C-1C2A-3A1 Making a connection

As it is necessary to meditate on the path of seeing after having individually realized the equality of applications, the path of seeing.

2B2C-1C2A-3A2 Root text

Doctrinal knowledge, subsequent knowledge, forbearance, and knowledge this essence of the moments of the truths of suffering and so forth, is the mode of knowing all, the path of seeing.

It is taught.

2B2C-1C2A-3A3 Commentary

Regarding the individual truths, the forbearance which knows doctrine and doctrinal knowledge; the forbearance which knows subsequently and subsequent knowledge. Thus, the essence of the sixteen moments is the path of seeing in the context of the knower of all.

2B2C-1C2A-3B Extensive explanation of the aspects
2B2C-1C2A-3B1 Question

If asked, "What are the aspects of the truths?"

2B2C-1C2A-3B2 Reply
2B2C-1C2A-3B2A Root text

Form is not permanent, is not impermanent, passed beyond extremes and purified and unborn, unceased and so forth and like space, lacking covering and liberated from fully grasping and inexpressible by entitiness, and because of that, this meaning cannot be conveyed to others by expressions and actions without observation, and absolute purity, diseases not arising, unfortunate states ceased and in regard to actualizing the result, mere non-conceptualization, not related with signs and regarding the two, things and names, without generating a consciousness are the instants of the very knower of all.

It is taught.

2B2C-1C2A-3B2B Commentary
2B2C-1C2A-3B2B-1 Path of seeing shown directly
2B2C-1C2A-3B2B-1A Individual explanations
2B2C-1C2A-3B2B-1A1 The aspects of the forbearance and knowledge of (true) sufferings

Because entitiness does not exist, 1) form and so forth, due to being separated from mere permanence and impermanence, are neither permanent nor impermanent, 2) due to mere separation from suffering and non-suffering, are separated from the extremes of eternalism and nihilism, 3) due to separation from empty and non-empty, are complete purity, and 4) as there is not entitiness of self and non-self, non-generation and non-cessation and not being the thoroughly afflicted and not being the completely purified and so forth, are the aspects of the true sufferings.

2B2C-1C2A-3B2B-1A2 The aspects of the forbearance and knowledge of (true) origins

1) Because of the falsity of cause and non-cause, like space, 2) because of not possessing origination and non-origination, lacking all afflictions and proximate afflictions, 3) by non-relation with strong generation and non-strong generation, liberated from fully grasping, and 4) because of complete liberation from conditions and non-conditions, inexpressible by its own entity, are (the aspects of) true origins.

2B2C-1C2A-3B2B-1A3 The aspects of the forbearance and knowledge of (true) cessations

1) How is that? Not related with cessation and non-cessation because of that, the true meaning of cessation expressed in words, cannot be imparted to the continua of others, 2) by the non-existence of peace and non-peace, it does not observe, 3) because of separation from auspicious highness and non-auspicious highness, it is passed beyond the two extremes and completely pure, and 4) because definite emergence and also non-definite emergence do not exist, all diseases are not generated, are (the aspects of) true cessations.

2B2C-1C2A-3B2B-1A4 The aspects of the forbearance and knowledge of (true) paths

1) Because of separation from path and non-path, misfortunate states are ceased, 2) because of being unmixed with suitable and unsuitable, with regard to the method of the aim of actualizing the effect, mere non-conceptualization, 3) by mere complete liberation from achievement and non-achievement, not related with the signs of all phenomena, and 4) by the mere non-existence of definite removal and non-definite removal, the characteristics of the entities of the object to be expressed and that which expresses regarding the two: the object to be known and sound there is no generation of consciousness, are (the aspects of) true paths.

2B2C-1C2A-3B2B-1B Summarized demonstration

The moments of a knower of all having those aspects are a bodhisattva's path of seeing.

2B2C-1C2A-3B2B-2 The path of seeing shown indirectly

Opposite from that, the objects to be meditated on by the hearers with aspects of impermanence and so forth, the very knower of all, are the path of seeing.

2B2C-1C2A-3B2B-3 Reason for not showing the path of meditation
2B2C-1C2A-3B2B-3A Meaning of the words

The paths of the hearers are objects to be thoroughly understood by the bodhisattvas. But, as they are not to be actualized, the path of meditation is not shown.

2B2C-1C2A-3B2B-3B Examining the limit/end

2B2C-1C2B Final summary of the three knowers
2B2C-1C2B-1 Making a connection

Thus, having shown extensively through summarizing all the meanings, a final summary of the three exalted knowers of all themselves [is presented].

2B2C-1C2B-2 Root text

Thus, this and also this and also this. These three types conclude the teaching of the three sections.

It is taught.

2B2C-1C2B-3 Commentary

In the manner just explained, this exalted knower of all aspects and this knowers of paths and this knower of all, (these) three types complete the three chapters.

2B2C-1C3 Summarizing the section

The commentary of the third chapter of *Ornament for Clear Realization, A Treatise of Oral Instruction on the Perfection of Wisdom*.

CHAPTER FOUR
COMPLETE TRAINING IN THE ASPECTS

2B2C-2 Explaining the four trainings extensively
2B2C-2A The empowering causes and results
2B2C-2A1 All aspects of causes which empower
2B2C-2A1A Making a connection by positing the relation

For the sake of fully understanding and mastering the three exalted knowers of all, one meditates on three exalted knowers in a manner that includes all aspects, paths and the knower of bases, thereby one clearly and completely realizes all aspects.

2B2C-2A1B Explaining the text of the chapter
2B2C-2A1B-1 General presentation of the complete training in the aspects
2B2C-2A1B-1A Entity of the complete training in the aspects
2B2C-2A1B-1A1 The limbs which know the antidotes of the discordant classes without exception
2B2C-2A1B-1A1A Shown in brief
2B2C-2A1B-1A1A-1 Root text

The nature of the particulars of the knower of bases are called aspects. There are asserted to be three types, because there are three types of exalted knowers of all.

It is taught.

2B2C-2A1B-1A1A-2 Commentary

The entity of the nature of the antidotes of the discordant class (such as) grasping (the aggregates) as permanent and so forth which are set forth as aspects, is the characteristic (of the aspects of the knowers of the class of antidotes). Furthermore, they are taken to be of only three types because of the particularities of the three exalted knowers of all.

2B2C-2A1B-1A1B Explaining extensively
2B2C-2A1B-1A1B-1 Aspects of the knower of bases
2B2C-2A1B-1A1B-1A Making a connection

Having taught the aspects in general, (now) in particular.

2B2C-2A1B-1A1B-1B Root text

From the aspect of non-existence through the aspect of the unshakable, there are four for each truth while those of the path were previously explained as fifteen.

It is taught.

2B2C-2A1B-1A1B-1C Commentary
2B2C-2A1B-1A1B-1C1 Aspects of the first three truths

From the point of view of the knower of all, the twelve aspects are: 1) non-existence, 2) not generated, 3) isolated, 4) not oppressed, 5) non-abiding, 6) space, 7) inexpressible, 8) nameless, 9) without progress, 10) not appropriated (taken away), 11) inexhaustible, and 12) not produced. Respectively (these) are the characteristics of impermanence and so forth of the three truths of suffering and so forth.

2B2C-2A1B-1A1B-1C2 Aspects of true paths
2B2C-2A1B-1A1B-1C2A Divisions of true paths shown in brief

One uncontaminated path is an antidote to the afflicted obstructions and, since solitary buddhas are also included in the knower of all, there are two antidotes to knowledge obstructions, the contaminated path of meditation and the uncontaminated (path of seeing), (making) three types of paths.

2B2C-2A1B-1A1B-1C2B Explained extensively
2B2C-2A1B-1A1B-1C2B-1 Dividing the antidotes of afflicted obstructions into four

Regarding those, for the first, the four aspects of 1) non-agent, 2) non-knower, 3) non-transference, and 4) non-taming are respectively the characteristics of path and so forth.

2B2C-2A1B-1A1B-1C2B-2 The contaminated antidotes of the knowledge obstructions

For the second, the five aspects of 1) dream, 2) echo, 3) replica, 4) mirage, and 5) illusion, are respectively the characteristics of 1) non-entitiness, 2) not generated, 3) not ceased, 4) pacified from the beginning, and 5) by its nature passed beyond sorrow (nirvana) (which) are general antidotes to the knowledge obstructions.

2B2C-2A1B-1A1B-1C2B-3 The uncontaminated antidotes of the knowledge obstructions

For the third, the six aspects of 1) the not fully afflicted, 2) not thoroughly pure, 3) unsullied, 4) without elaboration, 5) without pride, and 6) unshakable are respectively the individually ascertaining antidotes to knowledge obstructions which conceptualize: 1) the thoroughly afflicted, 2) the thoroughly pure, 3) the latencies of afflictive emotions, 4) elaborations of form and so forth, 5) one's own realizations, and 6) the fully degenerated.

2B2C-2A1B-1A1B-1C2C Summarized meaning

Thus, (there are) fifteen aspects regarding the true paths.

2B2C-2A1B-1A1B-1C3 Summarized meaning of the enumeration

In general there are twenty-seven aspects of the knower of all.

2B2C-2A1B-1A1B-2 Aspects of the knower of paths
2B2C-2A1B-1A1B-2A Making a connection

After that, the aspects of the knower of paths.

2B2C-2A1B-1A1B-2B Root text

Regarding cause, path, suffering, and cessation, respectively, eight, seven, five, and sixteen are proclaimed.

It is taught.

2B2C-2A1B-1A1B-2C Commentary
2B2C-2A1B-1A1B-2C1 Shown in general

True origins and paths being causes depending on the thoroughly afflicted and the other class, and true sufferings and cessations being results are taught by way of the meaning (of cause and effect). One should bear in mind the "eight aspects" and so forth regarding the truths of origins, paths, sufferings, and cessations, as they are enumerated accordingly.

2B2C-2A1B-1A1B-2C2 Explained individually
2B2C-2A1B-1A1B-2C2A Shown by means of the antidotes and abandonments of true origins

Regarding the aspects of 1) separated from attachment, 2) not abiding, 3) pacified, 4) non-attachment, 5) non-hatred, 6) non-confusion, 7) non-affliction, and 8) non-existence of

(independent) sentient beings respectively, those which are causes (are): 1) aspiration, 2) attachment, 3) joy; those which are origins (are): 4) attachment, 5) hatred, and 6) confusion; that which is strong production (is): 7) imagination; and that which is condition (is): 8) clinging to sentient beings. Three and three and one and one (of the former group) become the antidotes to these. Thus there are eight aspects of the truth of the cause.

2B2C-2A1B-1A1B-2C2B Shown by means of the thesis and its the correctness regarding true paths

The aspects of 1) limitless, 2) not connected with the two extremes, 3) not different, 4) without holding as the supreme, 5) not conceptualizing, 6) without comprehension (intellectual measurement), and 7) non-attachment are respectively: 1) the path which gives the opportunity (of liberation) to all sentient beings, 2) how it gives the opportunity to all sentient beings, 3) that which is suitable, 4) in what way is it suitable, 5) that which is achievement, 6) how it is achievement, and 7) that which is definite deliverance. Their entities (are) two and two, two, and one. Thus there are seven aspects of true paths.

2B2C-2A1B-1A1B-2C2CExplained by means of the specific and general characteristics of suffering

The aspects of 1) impermanence, 2) suffering, 3) empty, 4) selfless, and 5) the fifth, the entitiness of the aspect which lacks characteristics, are the five aspects of true sufferings.

2B2C-2A1B-1A1B-2C2DExplained by means of the beneficial qualities of cessation
2B2C-2A1B-1A1B-2C2D-1 Aspect of cessation

The entitiness of the aspect of cessation which stops: 1) the inner, 2) the outer, and 3) both properties, are the three aspects of 1) inner, 2) outer, and 3) both emptinesses.

2B2C-2A1B-1A1B-2C2D-2 Aspect of peace

The entitiness of the aspect of peace that stops clinging: 1) empty of self of the imputed, 2) the environment of the world, 3) the ultimate, 4) compounded, 5) uncompounded, 6) the extremes of eternalism and nihilism, 7) cyclic existence which is without beginning and end, and 8) realized dharmas without rejection, are the eight aspects of emptiness of: 1) empty, 2) great, 3) ultimate, 4) compounded, 5) uncompounded, 6) passed beyond extremes, 7) without beginning or end, and 8) without rejection.

2B2C-2A1B-1A1B-2C2D-3 Aspect of auspicious highness

The aspect of auspicious highness stops the agent which is imagined by others (which is) the aspect of natural emptiness and

2B2C-2A1B-1A1B-2C2D-4 Aspect of definite emergence

The aspect of definite emergence stops: 1) imputing a mistaken essence to objects, 2) characteristics, and 3) mistakes regarding time, thereby there are the three aspects of emptiness of: 1) all phenomena, 2) specific (self) characteristics, and 3) unobserved emptiness; by stopping the entityness of just the aspects of definite emergence there is one aspect which is that of 4) the emptiness of the very entity of functionless phenomenon. Thus, the aspects of the true cessations are sixteen.

2B2C-2A1B-1A1B-2C3 Summarized meaning

In general, there are thirty-six aspects of the knower of paths.

2B2C-2A1B-1A1B-3 Aspects of the exalted knower of aspects
2B2C-2A1B-1A1B-3A Shown in brief
2B2C-2A1B-1A1B-3A1 Making a connection

After that, the aspects of the exalted knower of all aspects.

2B2C-2A1B-1A1B-3A2 Root text

From the close placements of mindfulness (though) the final aspects of buddha, in accordance with true paths, by dividing the three exalted knowers of all, for the learners, bodhisattvas, and the buddhas, respectively, thirty-seven, thirty-four, (and) thirty-nine are accepted.

It is taught.

2B2C-2A1B-1A1B-3A3 Commentary

From the close placements of mindfulness (through) the final aspects of buddha, all arya persons are included in the exalted knower of all aspects, since the path includes the three exalted knowers of all. According to enumeration, it is said, thirty-seven aspects are accepted for hearers, thirty-four for bodhisattvas, and thirty-nine for buddhas.

2B2C-2A1B-1A1B-3B Explained extensively
2B2C-2A1B-1A1B-3B1 Aspects of the knower of bases harmonious with hearers
2B2C-2A1B-1A1B-3B1A Explained individually
2B2C-2A1B-1A1B-3B1A-1 Close placements of mindfulness

With regard to the knower of all, there are four aspects of the close placements of mindfulness of bodies, feelings, minds, and phenomena thoroughly examining their specific and general characteristics by which the path which conceptualizes things engages in the four truths.

2B2C-2A1B-1A1B-3B1A-2 Four perfect abandonments

After that, joyous effort toward engaging brings a path which comes from exertion, non-virtue and virtue, generated and non-generated, are respectively the joyous effort which causes: 1) perfect abandonment, 2) non-generation, 3) increase, and 4) generation which are the four aspects of perfect abandonment.

2B2C-2A1B-1A1B-3B1A-3 Four aspects of the legs of magical emanation

Since possessing joyous effort makes the mind suitable, regarding the path which thoroughly trains in meditative stabilization: 1) aspiration, 2) joyous effort, 3) mind, and 4) analysis are the four aspects of legs of magical emanations possessing the application of meditative stabilization which abandons.

2B2C-2A1B-1A1B-3B1A-4 Five aspects of the faculties

Since the preparations of heat and peak arise (after) having thoroughly trained the mind, there are five aspects of faculties of 1) faith, 2) joyous effort, 3) mindfulness, 4) meditative stabilization, and 5) wisdom that are the entities of heat and peak on the path which prepares for clear realization.

2B2C-2A1B-1A1B-3B1A-5 Aspects of the strengths

Since tolerance and supreme dharma arise (after) having attained heat and so forth, the five aspects of strengths of 1) faith, 2) joyous effort, 3) mindfulness, 4) meditative stabilization, and 5) wisdom with the entity of tolerance and highest quality on the path connected with clear realizations.

2B2C-2A1B-1A1B-3B1A-6 Aspects of the branches of enlightenment

Since the path of seeing the truth arises (after) having realized the four, heat and so forth, there are seven aspects of limbs of perfect enlightenment: 1) mindfulness, 2) finely distinguishing phenomena, 3) joyous effort, 4) joy, 5) pliancy, 6) meditative stabilization, and 7) equanimity on the path which clearly realizes

2B2C-2A1B-1A1B-3B1A-7 Aspects of the branches of the path of nobles

As the path of meditation arises (after) having thoroughly understood the seen truths, there are eight aspects of the eight-fold noble path: correct 1) view, 2) thought, 3) speech, 4) conclusion of actions, 5) livelihood, 6) effort, 7) mindfulness, and 8) meditative stabilization on the pure path of definite deliverance.

2B2C-2A1B-1A1B-3B1B Summarized meaning

Thus, there are thirty-seven aspects which possess the support of the path of the knower of all for learners.

2B2C-2A1B-1A1B-3B2 Aspects of the knower of paths harmonious with bodhisattvas
2B2C-2A1B-1A1B-3B2A Explained individually
2B2C-2A1B-1A1B-3B2A-1 Path of antidotes

The path of antidotes in the knower of paths (comprises): 1) the antidotes produced by views, 2) antidotes of conceptualizations of the signs of that, and 3) antidotes of longing for the three realms. Their entities are like the aforesaid, respectively: 1) the entity of the aspects of empty and selfless is the first door of complete liberation, 2) the entity of true cessations and true paths is the second; and 3) the entity of the aspects of impermanence and suffering and of true origins is the third. Thus, these are the three aspects of the three doors of complete liberation.

2B2C-2A1B-1A1B-3B2A-2 Paths of emanation

Regarding the paths of emanation: being 1) not thoroughly free and 2) thoroughly free from discrimination of form, (views) internal and external forms respectively 1) with form and 2) without form. These two complete liberations are antidotes to the obstructions of emanation, and one abides with a body after manifesting and fulfilling the attractive door of complete liberation and emanating attractive and unattractive bodies are antidotes for the afflictions of pleasure and displeasure respectively. Thus, these three are the aspects of the doors of complete liberation.

2B2C-2A1B-1A1B-3B2A-3 Paths abiding in bliss in this life

The path which abides in bliss in this life has the self nature of a path which abides in accordance with liberation, and it has four aspects of the four formless absorptions and one aspect of self nature of a path which abides in peace which ceases discrimination and feeling. Thus, there are five aspects.

2B2C-2A1B-1A1B-3B2A-4 Supermundane paths

The supermundane path has four concentrations and (four) formless (absorptions) and an absorption of cessation (making) nine.

2B2C-2A1B-1A1B-3B2A-5 Paths of abandonment

The path of abandonment has the aspect of an uninterrupted path having the four characteristics of being without the afflictive emotions included in the four truths.

2B2C-2A1B-1A1B-3B2A-6 Paths of buddhas

The path of buddhas has the ten aspects of the perfections of generosity and so forth.

2B2C-2A1B-1A1B-3B2B Summarized meaning

Thus, there are thirty-four aspects based on the path of the knower of paths for the bodhisattvas.

2B2C-2A1B-1A1B-3B3 Aspects of the uncommon exalted knower of aspects
2B2C-2A1B-1A1B-3B3A Shown in brief

The aspects of the exalted knower of all aspects are a unique uncommon path because it is unsurpassed.

2B2C-2A1B-1A1B-3B3B Explained extensively
2B2C-2A1B-1A1B-3B3B-1 Divisions of qualities
2B2C-2A1B-1A1B-3B3B-1A Ten strengths

Ten aspects of the strength of exalted knowers (concerning): 1) states and non-states, 2) ripening of actions, 3) varieties of belief, 4) the many mundane elements, 5) superior and inferior faculties, 6) the paths progressing everywhere (higher rebirths and definite goodness), 7) the thoroughly afflicted and the completely pure, 8) the memory of former states, 9) death-transference and rebirth, and 10) the exhaustion of contaminations.

2B2C-2A1B-1A1B-3B3B-1B Four fearlessnesses

Four aspects of fearlessness: 1) oneself attesting “I am buddha”, 2) stating that attachment and so forth act as obstructions, 3) fully teaching the paths of the knower of all and so forth as definite emergence, and 4) claiming that one’s own contaminations are exhausted, since there are no opponents.

2B2C-2A1B-1A1B-3B3B-1C Four individual and accurate cognitions

Four aspects of individual and accurate cognitions regarding the objects of: 1) enumerations (synonyms), 2) characteristics of phenomena, 3) languages of places, and 4) detailed divisions of phenomena, (which know) 1) phenomena, 2) meanings, 3) etymologies, and 4) self-confidence respectively

2B2C-2A1B-1A1B-3B3B-1D Eighteen unshared attributes of a buddha

Six aspects without: 1) mistakes, 2) senseless chatter, 3) degeneration of mindfulness, 4) mind not (abiding in) equipoise, 5) discrimination of distinctions, 6) indifference which does not consider individuality, and six constant aspects: 7) aspiration, 8) joyous effort, 9) mindfulness, 10) meditative stabilization, 11) wisdom, 12) complete liberation, and three aspects preceded and followed by exalted wisdom, the enlightened activities of: 13) body, 14) speech, and 15) mind, and three aspects of unimpeded, unobstructed exalted wisdom regarding the arising of the: 16) past, 17) future, and 18) present. Thus, are the aspects of the eighteen unshared attributes of buddha.

2B2C-2A1B-1A1B-3B3B-2 Entity

Three aspects of buddhas: the thusness explained by all the buddhas.

2B2C-2A1B-1A1B-3B3B-3 Support

The self-arisen mastery over all phenomena.

2B2C-2A1B-1A1B-3B3B-4 Object of intent (buddhahood)

Manifest, complete enlightenment in all aspects.

2B2C-2A1B-1A1B-3B3C Summarized meaning

Thus, there are thirty-nine aspects based on the path of a buddha's exalted knower of all aspects.

2B2C-2A1B-1A1C Summarized meaning
2B2C-2A1B-1A1C-1 Summarized meaning of the entity

Regarding that, the aspects of the knower of all are uncontaminated and contaminated specifically by the hearers and bodhisattvas respectively. The aspects of the knower of paths are only contaminated because bodhisattvas have not completely abandoned afflictive emotions. The aspects of the path of the exalted knower of all aspects are only uncontaminated, because perfectly complete buddhas master all phenomena through having completely abandoned afflicted and knowledge obstructions along with their imprints.

2B2C-2A1B-1A1C-2 Summarized meaning of the enumeration

If the aspects are combined, there are one hundred and seventy-three.

2B2C-2A1B-1A2 Identifying the trainings which actually destroy true grasping
2B2C-2A1B-1A2A The support which collects the roots of virtue
2B2C-2A1B-1A2A-1 Making a connection

The aspects must be meditated on with special trainings which cannot be explained without (explaining) those who apply them. Those who apply them are vessels who listen and so forth.

2B2C-2A1B-1A2A-2 Root text

Vessels who will listen to this have served the buddhas, produced roots of virtue toward them, (and) are protected by virtuous friends. The holy are considered to be vessels for taking hold of and retaining and so forth because they have honored the buddhas, thoroughly questioned, and behaved with generosity, ethics, and so forth.

It is taught.

2B2C-2A1B-1A2A-3 Commentary

The buddhas and so forth consider (them) to be vessels who, having planted and trained in roots of virtue in general toward the buddhas who have arisen in the past and present, pleased the Tathagatas by bodily veneration and so forth, fully questioned the doubtful topics, practiced the ten perfections, generosity and so forth, and been blessed by the virtuous spiritual friends (are worthy to): 1) listen to the scriptures of this mother which are characterized by (173) aspects sequentially, 2) hold them, 3) not forget the meaning, and 4) pay proper attention.

2B2C-2A1B-1A2B Actual trainings/applications
2B2C-2A1B-1A2B-1 Making a connection

Thus, having shown those who apply, (next are) the trainings.

2B2C-2A1B-1A2B-2 Root text

(Trainings) without abiding on form and so forth, stopping training in that, whose thusness is profound, are difficult to fathom, are immeasurable, realized (with) great difficulty (over) a long

period of time, being specified, irreversibility, and definite emergence, without interruption, close to enlightenment, swift, the welfare of others, without increase or decrease, not seeing phenomena or non-phenomena and so forth, not seeing unimaginable form and so forth or the signs of, form and so forth whose entities are not conceptualized bestow the precious result, are pure, and limited.

It is taught.

2B2C-2A1B-1A2B-2A Entity of the trainings
2B2C-2A1B-1A2B-2B Divisions by way of the supporting person
2B2C-2A1B-1A2B-2C Divisions by way of the means of completing the trainings
2B2C-2A1B-1A2B-2D Positing by way of the result
2B2C-2A1B-1A2B-2E Positing by way of time
2B2C-2A1B-1A2B-3 Commentary

The twenty trainings (are realizations of): 1) not abiding in form and so forth because their non-entitiness, 2) non-training in those is training, 3) form and so forth are themselves profound because of the entity of thusness, 4) are difficult to fathom, and 5) immeasurable: corresponding to the above listed five realizations: 1) not abiding in form and so forth, 2) not applying, 3) profound, 4) difficult to fathom, and 5) immeasurable trainings; and the fifteen aspects: 6) afraid and 7) unafraid of the perfection of wisdom, 8) perfectly grasping, 9) abandons phenomena which interrupt, 10) always meditating on the Dharma, 11) the basis of new uncontaminated phenomena, 12) actually achieving the resultant truth body, 13) thoroughly turning the wheel of Dharma, 14) not seeing increase nor decrease, 15) not observing the desire realm, 16) without opinions regarding the inconceivable aspects of form and so forth, 17) not conceiving form, its signs or its entity, 18) seeing the first result, 19) completely pure form, and 20) not rejecting actually striving for years. Those which such trainings will: 6) become actual complete buddhas with great difficulty after a long period of time, 7) attain prediction, 8) become irreversible, 9) definite emerge, 10) be uninterrupted, 11) be close to perfect complete actual enlightenment, 12) swiftly manifest complete enlightenment, 13) bring about the welfare of others, 14) not have increase or decrease, 15) not observe phenomena nor non-phenomena and so forth, 16) stop the inconceivable aspects of form and so forth, 17) not conceive the properties of form and so forth, 18) bestow the precious result, 19) be completely pure, and 20) limited.

2B2C-2A1B-1B Qualities and faults of meditating on the trainings
2B2C-2A1B-1B1 Qualities of the trainings
2B2C-2A1B-1B1A Making a connection

After trainings are their excellent qualities, because familiarization with the trainings is preceded by seeing their excellent qualities.

2B2C-2A1B-1B1B Root text

There are fourteen types of excellent qualities: to defeat the might of Mara and so forth.

It is taught.

2B2C-2A1B-1B1C Commentary

Excellent qualities which: 1) defeat the might of Mara, 2) the buddhas pay attention and know, 3) are directly perceivable by the buddhas, 4) are close to perfect complete enlightenment, 5) have greatness of purpose and so forth, 6) analyzing the country, 7) bring to completion all uncontaminated qualities, 8) are a speaker, 9) are not separated 10) produce uncommon roots of virtue, 11) accomplish the intended aims accordingly, 12) acquire the vast result, 13) accomplish the welfare of sentient beings, and 14) definitely attain; are respectively: 1) blessed by the buddhas, 2) noticed, 3) seen by exalted wisdom, 4)

close, 5) greatly beneficial 6) effective, 7) able to fulfill the dharma antidotes, 8) able to talk about the exalted knower of all aspects, 9) befriended, 10) develop great joy, 11) rejoice in the words which promise that, 12) strongly desire profound dharmas, 13) enact the welfare of sentient beings, and 14) able to find the complete perfection of wisdom, Since such unmistaken trainings will be attained with joy, there are fourteen qualities.

2B2C-2A1B-1B2 Hindrances to meditating on the trainings
2B2C-2A1B-1B2A Making a connection

After that, since some things are abandoned, if asked, “What are some faults which interrupt the trainings which apply the objects of meditation?” The faults which will interrupt them are:

2B2C-2A1B-1B2B Root text

Faults should be understood definitely as six along with four sets of ten.

It is taught.

2B2C-2A1B-1B2C Commentary
2B2C-2A1B-1B2C-1 Explained individually
2B2C-2A1B-1B2C-1A Twenty conditions contradictory to the trainings dependent on oneself

The first set of ten are: 1) attainment with great difficulty, 2) sudden self-confidence, 3) bodily depravity, 4) mental depravity, 5) recitations which are made improperly and so forth, 6) having reasons for turning away, 7) diminishment in the desire for the causes, 8) diminishment in relishing the taste of the highly auspicious, 9) diminishment in continually upholding the supreme vehicle in all ways, and 10) diminishment in the constant object of intent.

The second set of ten are: 11) diminishing the relation of cause and effect, 12) diminishing that of which there is no higher, 13) having self-confidence which conceives objects in many aspects, 14) strong clinging to writing the letters, 15) strong clinging to non-existent things, 16) strong clinging to letters, 17) strong clinging to non-letters, 18) interest in places and so forth, 19) relishing gain, honor, and verses (of praise), and 20) seeking skillful means in what are not paths.

2B2C-2A1B-1B2C-1B Twenty-three incomplete cooperative conditions dependent upon either oneself or others
2B2C-2A1B-1B2C-1B1 Dependent upon the master

The third set of ten are for listeners and explainers, former and latter, and those closely related who respectively: 21) are weakened by aspiration and indolence, 22) are weakened by difference of desired places, 23) are weakened by small desires and desires that are not small, 24) have and lack the qualities of training, 25) have virtuous and not virtuous characters, 26) gives away and are miserly, 27) are generous and do not accept, 28) understand through terse statements and understand through elaborate ones, 29) know the dharma of the sutras and so forth well and poorly, 30) have and lack the six perfections. The fourth set of ten are those who accordingly: 31) are skilled in means and non-means, 32) obtain and do not obtain dharanis (retentions), 33) desire and do not desire to write the letters, 34) are separated from and not separated from desirous aspiration.

2B2C-2A1B-1B2C-1B2 Dependent upon oneself

Two (more): 35) turning away from unfortunate migrations, 36) pleased in progressing to happy migrations.

2B2C-2A1B-1B2C-1B3 Dependent upon both

And four (more) who are explainers and listeners, former and latter, and those closely related who respectively: 37) delight in solitude and in company, 38) do not give an opportunity and desire to associate, 39) desire only a few material possessions and do not desiring to give, and 40) go where there will and will not be obstructions to life. Similarly, there are three (more who): 41) go and do not go where there is famine, 42) go and do not go where there is trouble from bandits and so forth, and 43) are displeased that (the master) sees householders.

2B2C-2A1B-1B2C-1C Three contradictory conditions dependent upon others

Three more: 44) Mara tries to separate (people from the Dharma), 45) brings about a counterfeit (mother), and 46) develops a liking for an improper object.

2B2C-2A1B-1B2C-2 Summarized enumeration

Thus there are forty-six faults.

2B2C-2A1B-1C The characteristics of the trainings
2B2C-2A1B-1C1 General meaning
2B2C-2A1B-1C1A Setting out the systems of former acharyas
2B2C-2A1B-1C1A-1 Illustration
2B2C-2A1B-1C1A-2 Basis of illustration
2B2C-2A1B-1C1A-3 That which illustrates/definiendum
2B2C-2A1B-1C1A-4 Definition
2B2C-2A1B-1C1B Positing our own system
2B2C-2A1B-1C1B-1 Basis of illustration
2B2C-2A1B-1C1B-2 That which illustrates/definiendum
2B2C-2A1B-1C1B-2A General [definiendum]
2B2C-2A1B-1C1B-2B Specific [definiendum]
2B2C-2A1B-1C1B-3 Definition
2B2C-2A1B-1C1B-4 The way that it illustrates
2B2C-2A1B-1C1B-4A The way that it illustrates in general
2B2C-2A1B-1C1B-4B The way that it illustrates in particular
2B2C-2A1B-1C1B-5 Boundaries

2B2C-2A1B-1C2 Meaning of the branches
2B2C-2A1B-1C2A Making a general connection

The trainings are to be meditated upon by adopting and avoiding qualities and the faults respectively. Since they are preceded by knowing the characteristics, after the faults (are) the characteristics of those (trainings).

2B2C-2A1B-1C2B Explanations of the individual meanings
2B2C-2A1B-1C2B-1 Shown in brief
2B2C-2A1B-1C2B-1A Root text

Whatever indicates should be known as a characteristic. (They are of) three types: knowledge, distinction, and activity. Whatever the entities, (they are) also the indicated objects.

It is taught.

2B2C-2A1B-1C2B-1B Commentary

The characteristics should be known as four types since they indicate the trainings by establishing the agent: 1) knowledge, 2) distinction, 3) activity; and since they are indicated by establishing (the object of) action: 4) the characteristic of entity.

2B2C-2A1B-1C2B-2 Extensive explanation

2B2C-2A1B-1C2B-2A Characteristics of knowledge
2B2C-2A1B-1C2B-2A1 Characteristics of the trainings of the knower of bases
2B2C-2A1B-1C2B-2A1A Making a connection of the general and the particular

Concerning that (division into four characteristics), the characteristics of knowledge are differentiated through the divisions of the three exalted knowers of all, for instance, by means of the knower of all.

2B2C-2A1B-1C2B-2A1B Root text

In the case of the knower of all, the characteristics of knowledge include: arising of the Tathagata, the world is essentially indestructible, sentient beings' mental activity, that collected, viewed outside, the inexhaustible aspect, together with longing and so forth, extensive, become great, immeasurable, consciousness is not shown, mind (is) imperceptible, knowledge known as moving and so forth, other than that, those known as the aspect of thusness, and the realization of thusness by the Muni taught to others.

It is taught.

2B2C-2A1B-1C2B-2A1CCommentary

The sixteen specific aspects of knowledge indicate the various trainings of the knower of all as they are: 1) the arisal of the Tathagata, 2) the world is without destruction, 3) mental activities of sentient beings, 4) collected thoughts and distracted thoughts, 5) the aspect of inexhaustible thought, 6-8) minds with attachment and so forth, minds separated from attachment included by the phrase "and so forth," 9) extensive mind, 10) mind which has become great, 11) immeasurable mind, 12) mind is not shown, 13) mind is imperceptible, 14) moving mind and so forth, 15) moving and so forth with the aspect of thusness, and 16) the realization of thusness by the Tathagata (which is) designated and taught to others. These are the characteristics of knowledge included in the knower of all.

2B2C-2A1B-1C2B-2A2 Characteristics of the training of the knower of paths
2B2C-2A1B-1C2B-2A2A Making a connection

After that, from the point of view of the knower of paths:

2B2C-2A1B-1C2B-2A2B Root text

In the case of the knower of paths the characteristics of knowledge are considered as: emptiness, together with signless, complete rejection of plans, without production, without cessation, and so forth, dharmata is completely undisturbed, uncompounded, not conceptualized, fully classified, and without characteristics.

It is taught.

2B2C-2A1B-1C2B-2A2CCommentary

These sixteen different aspects of knowledge indicate the trainings of the knower of paths as they are: 1) empty, 2) signless, 3) wishless, 4) not produced, 5) not stopped; and included by the phrase "and so forth," the six: 6) without the thoroughly afflicted, 7) without the completely pure, 8) without properties, 9) entity, 10) without basis, 11) the characteristic of space; and 12) dharmata completely undisturbed, 13) uncompounded, 14) not conceptualized, 15) fully classified, and 16) without characteristics. These are the characteristics of knowledge included in the knower of paths.

2B2C-2A1B-1C2B-2A3 Characteristics of the trainings of the exalted knower of all aspects
2B2C-2A1B-1C2B-2A3A Making a connection

After that, from the point view of the exalted knower of all aspects:

2B2C-2A1B-1C2B-2A3B Root text

(This) explains the characteristics of knowledge in the range of the exalted knower of all aspects: abiding through depending upon just that Dharma, it is to be respected, honored, delighted in, worshipped, without agent, all pervasive exalted knowledge, demonstrates the unseen, the aspect of emptiness of the world, expressing, making known, manifesting, teaching the inconceivable and pacification, cessation of the world, and discrimination.

It is taught.

2B2C-2A1B-1C2B-2A3C Commentary

The sixteen specific aspects of knowledge indicate the trainings of the exalted knower of all aspects as they are: 1) abiding strongly relying upon the dharmas of that Tathagata, 2) is to be respected, 3) honored, 4) worshipped, 5) to offer to, 6) without an agent, 7) goes everywhere, 8) shows unseen objects, 9) the aspect of the emptiness of the world, 10) to express the world as emptiness, 11) to make the world known as emptiness, 12) to make (those to be subdued) directly see the world as emptiness, 13) to show (what is) inconceivable, 14) to show as pacification, 15) stopping the world, and 16) stopping discriminations. These characteristics of knowledge are included by the exalted knower of all aspects.

2B2C-2A1B-1C2B-2B The characteristics of distinction
2B2C-2A1B-1C2B-2B1 Making a connection

Thus, those nine interceding verses mentioned the general entities of the characteristics of knowledge. Since the distinctions of those (trainings) should be known, following the characteristics of knowledge (are) the characteristics of distinctions with an interceding verse.

2B2C-2A1B-1C2B-2B2 Shown in brief
2B2C-2A1B-1C2B-2B2A Root text

The characteristics of distinctions are explained by the sixteen moments whose domain is the truths, and are distinguished by the distinctions of inconceivable and so forth.

It is taught.

2B2C-2A1B-1C2B-2B2B Commentary

The sixteen characteristics of dharma and subsequent knowledge, forbearance and knowledge whose domain is the true sufferings and so forth which are distinguished by the distinctions of inconceivable, inequality, and so forth, indicate the trainings of the knower of paths and so forth, (and they) are the characteristics of distinction.

2B2C-2A1B-1C2B-2B3 Extensive explanation
2B2C-2A1B-1C2B-2B3A Making a connection

Further, if asked, "What are the distinctions of inconceivable and so forth?"- three stanzas of interlude.

2B2C-2A1B-1C2B-2B3B Root text

The distinctions (by) which (this) distinctive path is distinguished from others should be known as sixteen essences: inconceivable, unequaled, transcending measure and enumeration,

incorporating every noble (quality), to be known by the wise, uncommon knowledge, quick knowledge, without decrease or increase, achievement, accomplishment, observed object, having a basis, complete, (inner) assistance, without relishing.

It is taught.

2B2C-2A1B-1C2B-2B3C Commentary

2B2C-2A1B-1C2B-2B3C-1 Explained extensively

The sixteen essences: 1) are inconceivable by the strength of the wisdom which is well acquired by the perfectly complete buddhas and so forth, 2) are unequaled, 3) transcend measurement, 4) transcend enumeration, 5) incorporate (the qualities of) all noble persons, 6) are to be known by the wise, 7) thoroughly know properties which are not the domain of experience of the hearers and so forth, 8) are quick knowledge, (that is), manifest knowledge which relies on one's own system, 9) have the entity of non-decrease and non-increase (regarding) all phenomena which depend upon conventional and ultimate truths, 10) accomplish the six perfections of generosity and so forth through completely purifying the three spheres, 11) perfectly accomplish merit and exalted wisdom achieved over many eons by perfect application, 12) observing all phenomena without conceptualizing (them), 13) the entity of the sphere of phenomena, the support of the bodhisattva, 14) the collection of causes which perfectly complete the perfection of prayer and so forth, 15) are assisted by the methods of the (inner) virtuous friend, and 16) do not relish strong clinging. They are respectively the distinctions of the moments of true sufferings and so forth, by which the two knowers of paths of the bodhisattvas and so forth, being distinguished paths are distinguished from the paths of the hearers and so forth.

2B2C-2A1B-1C2B-2B3C-2 The reason that the objects distinguished from those are not shown directly

Because of that, their (paths) are not explained because (they are) easy to understand from the characteristics of producing strong clinging and so forth, which are other than the aforesaid distinctions.

2B2C-2A1B-1C2B-2C Characteristics of activity

2B2C-2A1B-1C2B-2C1 Making a connection

If asked, "What are the activities of those (trainings) which are set apart by the characteristics of distinction?" the characteristics of activity (are taught) through two interceding verses.

2B2C-2A1B-1C2B-2C2 Root text

These are the characteristics of activity: benefit, happiness, and protection; a refuge for humans, resting place, defender, island, known as a great leader, spontaneous, the result o the three vehicles not made manifest, finality of the activity of support.

It is taught.

2B2C-2A1B-1C2B-2C3 Commentary

Three activities of the knower of all of benefit and so forth, with the aim of well providing: 1) future benefit, 2) happiness in this life, 3) the non-matured dharmata which is without suffering. Then there are the seven activities of the knower of paths of refuge and so forth with the aim of well providing (the following) at exactly the right time: 1) perpetual benefit, 2) the opposite of the cause of suffering, 3) realizing the equality of samsara and nirvana, 4) the entity of the support which benefits oneself and others, 5) bringing about the benefit of others, 6) to spontaneously benefiting sentient beings, and 7) not manifesting the result of

definite emergence of the three vehicles. Concerning the exalted knower of all aspects, there is one activity of support with the aim of providing well instruction about all phenomena of the exalted knower of all aspects. Thus, the aspects of activity are the characteristics of activity, since they indicate the trainings of the three exalted knowers of all as they are.

2B2C-2A1B-1C2B-2D Characteristics of entity
2B2C-2A1B-1C2B-2D1 Making a connection

If asked, "What are the entities of those (trainings) taught by the characteristics of activity?" the characteristics of entities (are taught) with three interceding verses.

2B2C-2A1B-1C2B-2D2 Root text

The essences of the sixteen entities are accepted as the fourth characteristic since (they) are indicated as characteristics. (They are:) afflictive emotions, signs, marks, the discordant class and antidotes, isolated, difficult, resolute, object of intent, not observing, prevent strong clinging, knows as the observed, contrary, unobstructed, baseless, motionless, unborn, and not observing thusness.

It is taught.

2B2C-2A1B-1C2B-2D3 Commentary
2B2C-2A1B-1C2B-2D3A Individually explained

(There are) four entities of a knower of all which are isolated by emptiness: 1) afflictive emotions such as attachment and so forth, 2) bodily depravity (which is) its sign, 3) its marks, improper attention and so forth, and 4) the discordant class and (their) antidotes: attachment and non-attachment and so forth.

(There are) five entities of a knower of paths: 1) difficult for sentient beings who are not ultimately existent to pass beyond sorrow, 2) exclusive, with the characteristic of not falling into other vehicles, 3) the object of supreme intention achieved over a long time, 4) not observing the phenomena of the meditation object and meditator, and 5) preventing all strong clinging to things.

(There are) seven entities of an exalted knower of all aspects: 1) referring to the distinctions of things which are included in the knower of all and the knower of paths, 2) opposed to grasping to the existence of the world and so forth by teaching the opposite, 3) knowing that form and so forth are unobstructed, 4) baseless without observing objects of knowledge and knowledge, 5) motionless due to thusness, 6) unborn by the non-entitiness of form and so forth, and 7) not observing thusness of the entity of the three such as things, non-things.

2B2C-2A1B-1C2B-2D3B Summarized meaning

Thus, the fourth is accepted as the characteristic of entity since the sixteen entities indicate the trainings of the three exalted knowers with their characteristics just as they are.

2B2C-2A1B-1C2C Summarizing the enumeration in general

Thus in general, if added together, there are ninety-one characteristics.

2B2C-2A1B-2 Explanation of the stages of generation in the continuum, beginning from the partial concordance with liberation
2B2C-2A1B-2A Identifying those intended to be subdued by the *Ornament* by means of explaining the beginning of the path of becoming a buddha over three countless eons
2B2C-2A1B-2A1 General characteristics of the path
2B2C-2A1B-2A1A Making a connection

Since only those who possess the roots of virtue of the partial concordance with liberation will fully know the previously explained trainings, (next is) the partial concordance with liberation.

2B2C-2A1B-2A1B Root text

The skill in perfect achievement of signless, great generosity and so forth are regarded as the partial concordance with liberation in this realization of all aspects.

It is taught.

2B2C-2A1B-2A1C Commentary

Through the aspect of knowing which observes the signless, skill in producing in one's continuum (qualities ranging) from the perfection of generosity and so forth through the exalted knower of all aspects, is regarded as the partial concordance with liberation in this (context of) manifestly and thoroughly realizing all aspects.

2B2C-2A1B-2A2 Identification of those to be subdued who are skilled in that through a summarization into the five bindings of the path
2B2C-2A1B-2A2A Making a connection

If asked, "What is that skill?," in order to show that, (more) interceding verses.

2B2C-2A1B-2A2B Root text

Faith observing buddha and so forth, joyous effort ranging over generosity and so forth,
mindfulness of the fulfillment of intention, non-conceptual meditative stabilization, and
wisdom which knows all phenomena in all ways are the five types (of objects). Complete enlightenment is accepted as easy to realize by the sharp, difficult to realize by the dull.

It is taught.

2B2C-2A1B-2A2B-1 The measure of skill in the bindings of the general path
2B2C-2A1B-2A2B-1A Shown through mind generation: the door of entry into the Mahayana
2B2C-2A1B-2A2B-1A1 The uncommon going for refuge of the Mahayana
2B2C-2A1B-2A2B-1A2 The actual meaning
2B2C-2A1B-2A2B-1B The manner of training in the activities
2B2C-2A1B-2A2B-1B1 Training in the general activities
2B2C-2A1B-2A2B-1B2 Training in the two final perfections
2B2C-2A1B-2A2B-1B1 Training in the general activities
2B2C-2A1B-2A2B-1B2A Training in the perfection of concentration
2B2C-2A1B-2A2B-1B2A-1 Common calm abiding
2B2C-2A1B-2A2B-1B2A-2 Uncommon calm abiding
2B2C-2A1B-2A2B-1B2B Training in the perfection of wisdom
2B2C-2A1B-2A2B-2 Identification of the trainees who are intent on the Ornament who are skilled in that

2B2C-2A1B-2A2C Commentary
2B2C-2A1B-2A2C-1 Differences of skill in the five objects

Distinctive 1) faith, 2) joyous effort, 3) mindfulness, 4) meditative stabilization, and 5) wisdom are not the entities of the powers. Respectively they are skilled in the five kinds of objects: 1) buddha, 2) generosity, 3) fulfillment of intention, 4) non-conceptual, and 5) complete knowledge of all phenomena in all aspects.

2B2C-2A1B-2A2C-2 Differences of progression on the path by those of sharp and dull faculties

Although (they are) indeed like that, not all will attain supreme enlightenment, since (their) nature is like this: supreme complete enlightenment is easy to realize by the sharp who have great faith and so forth. It is difficult to realize for the dull.

2B2C-2A1B-2A2C-3 Meanings which are indicated indirectly

It is implied that the middling realize the enlightenment of self-buddhas and the lesser realize the enlightenment of hearers.

2B2C-2A1B-2B The stages of generating the path which ripens the continuum
2B2C-2A1B-2B1 Actual meaning
2B2C-2A1B-2B1A Making a connection

Since a partial concordance with definite discrimination arises for the joyful who generate a partial concordance with liberation (it is now explained).

2B2C-2A1B-2B1B Root text

The observed object of heat are here recommended as being all sentient beings. The aspects are explained as ten, even-mindednesses towards them and so forth. The peak (is) oneself turning away from negativity, abiding in generosity and so forth, placing others in them, praising them, and conforming. Tolerance is to know the truths based on self and others, supreme mundane quality likewise should be known by maturing sentient beings and so forth.

It is taught.

2B2C-2A1B-2B1C Commentary
2B2C-2A1B-2B1C-1 Explained individually
2B2C-2A1B-2B1C-1A Heat

Heat during this (training which) manifestly and thoroughly realizes all aspects observes sentient being with five mental aspects: 1) equality, 2) love, 3) benefit, 4) non-anger, and 5) non-harmfulness, and five mental aspects: 6) the mind of mother and father, 7) the mind of brother and sister, 8) the mind of son and daughter, 9) the mind of friend and companion, and 10) the mind of paternal relatives and maternal relatives.

2B2C-2A1B-2B1C-1B Peak

Briefly, by rejecting and accepting non-virtue and virtue respectively, having the essence of retreating and engaging, there are two aspects which involve others in reversing from negativity and remaining virtuous, and two (more) types expressing praise for others who behave like that themselves, and conforming (to such behavior). Observing sentient beings with these "infinite qualities" by analyzing dharmas is peak.

2B2C-2A1B-2B1C-1C Tolerance

Observing the truths of suffering and so forth which are the basis of (the divisions of) self and other is tolerance. Observed objects and aspects are divided on the basis of self and other with the aspects of training, expression of praise, and conformity, as in peak.

2B2C-2A1B-2B1C-1D Supreme mundane quality

Observing sentient beings based only upon (the distinction of) self and other with the aspects of ripening, liberating, and so forth, as before, is supreme mundane quality.

2B2C-2A1B-2B1C-2 Summarized meaning

Thus, (that) is the partial concordance with definite discrimination.

2B2C-2A1B-2B2 Negating wrong conceptions concerning the order of the six clear realizations
2B2C-2A1B-2B2A Refuting incorrect positions

Dividing the meditation on all aspects, paths, and bases, sequentially into the three clear realizations (of) the exalted knower of all aspects and so forth, the realization of the mundane partial concordance with definite discrimination precedes the realization of the supermundane paths of seeing and meditation. The uncontaminated exalted wisdom included in the paths which are distinguished in all ways will be generated in the (three) degrees of small, middling, and great in the three clear and complete realizations of all aspects and so forth distinguished as the occasions of higher and higher meditation. In order to stop their production all at once, they are termed partial concordance with definite discrimination and so forth.

2B2C-2A1B-2B2B Presenting the proper position
2B2C-2A1B-2B2C Rejecting contradictions

2B2C-2A1B-2C Having relied on that, explaining the stages of generating the distinguished clear realizations in the continuum
2B2C-2A1B-2C1 Explanation of the signs of irreversibility from supreme enlightenment
2B2C-2A1B-2C1A General meaning
2B2C-2A1B-2C1A-1 Divisions of irreversible persons
2B2C-2A1B-2C1A-2 Meanings of irreversibility
2B2C-2A1B-2C1A-3 The mode of inferring by the signs
2B2C-2A1B-2C1B Meaning of the branches
2B2C-2A1B-2C1B-1 Shown in brief
2B2C-2A1B-2C1B-1A Making a general connection

As the previously explained partial concordance with definite discrimination arises in the irreversible bodhisattva sangha, the characteristics of the irreversible bodhisattvas sangha (are stated).

2B2C-2A1B-2C1B-1B Root text

Those bodhisattvas who abide (on the stages) from the limbs of definite discrimination through the paths of seeing and meditation are here the irreversible assembly.

It is taught.

2B2C-2A1B-2C1B-1C Commentary

Those heroes who abide on the four (levels of) partial concordance with definite discrimination, on the path of seeing, and the path of meditation, which will be explained, with a manner of realizing this and that, are the assembly of irreversible learner bodhisattvas.

PART FOUR

2B2C-2A1B-2C1B-2 Extensive explanation
2B2C-2A1B-2C1B-2A Signs of irreversibility of one on the path of preparation
2B2C-2A1B-2C1B-2A1 Shown in brief
2B2C-2A1B-2C1B-2A1A Making a connection

If asked, "What are their unshared characteristics?" there is an interceding verse (describing) the characteristics of those abiding on partial concordance with definite discrimination.

2B2C-2A1B-2C1B-2A1B Root text

The characteristics of irreversibility of those who abide on the partial concordance with definite discrimination are expressed as the twenty signs such as turning away from form and so forth.

It is taught.

2B2C-2A1B-2C1B-2A1CCommentary

The characteristics of irreversibility of those abiding on partial concordance with definite discrimination have twenty types, turning away from form and so forth and non-doubt and so forth.

2B2C-2A1B-2C1B-2A2 Extensive explanation
2B2C-2A1B-2C1B-2A2A Making a connection

Further, if asked, "What are those characteristics of irreversibility and so forth?" they are taught with six interceding verses.

2B2C-2A1B-2C1B-2A2B Root text

Those who abide on heat, peak, tolerance, and supreme mundane quality are irreversible from complete enlightenment with these twenty signs: turning away from form and so forth, extinguishing doubt and non-leisure, oneself abiding in virtue and involving others in that, generosity and so forth based upon others, without hesitation even about the profound, loving body and so forth, not associated with the five types of obstructions, to destroy all dormant latencies, mindfulness and introspection, robes and so forth are clean, worms (microorganisms) do not occur in the body, mind is not crooked, accepting the trainings, not miserly and so forth, progressing toward true nature, seeking hell for the benefit of others,cannot be led by others, realizing the maras who teach other paths as maras, and activities which please the buddhas.

It is taught.

2B2C-2A1B-2C1B-2A2CCommentary

Bodhisattvas who abide on heat, peak, tolerance, and supreme mundane quality respectively possessing these twenty signs should be known as being irreversible from highest enlightenment: 1) turning away from phenomena such as form and so forth due to their non-entitiness, 2) extinguishing doubt through attaining faith from having understood, 3) having fulfilled prayers one extinguishes the eight states of non-freedom, namely: birth a) with wrong views, b) in hells, c) as a hungry ghost, d) as an animal; and birth e) not hearing Buddha's speech, and f) in a barbaric country; and birth g) with incomplete faculties, being stupid and mute, and h) as a long-lived god, 4) involving oneself and others with virtuous dharmas through compassion, 5) thoroughly dedicated generosity and so forth which have other sentient beings as their objects through exchanging self and others, 6) not hesitating regarding even the meaning of the profound through completely realizing dharmas, 7) loving bodily, verbal, and mental actions by engaging in the benefit of others, 8) not associated with the five hindrances: a) desirous aspiration, b) malice, c) sleep and lethargy, d) excitement and regret, and e) doubt, through the fulfillment of training, 9) destroying all dormant latencies such as ignorance through thoroughly cultivating the antidotes, 10) possessing mindfulness and alertness through continuous equipoise, and 11) robes and so forth purely utilized through consistent pure behavior—eleven types for heat, and 12) the eighty thousand types of worms (micro-organisms) do not arise in the body through clear superiority over mundane roots of virtue, 13) mind not crooked through thoroughly purifying the roots of virtue, 14) correctly undertaking the qualities of training of (wearing robes from) the rubbish and so forth through disregard for gain and honor and so forth, 15) without miserliness, broken morality and such contrary (qualities) through special practices of generosity and so forth, 16) progressing with the perfection of wisdom which does not contradict reality through perfectly collecting all dharmas, 17) desiring hell for the benefit of others through taking as one's own the (sufferings of) migrators—six types (for peak); and 18) cannot be led by others through the nature of confidence in the realizations, and 19) to realize the mara who teaches a counterfeit path as maras through skill in knowing the

methods of buddhahood—the aforesaid two types (for tolerance), and 20) pleasing Buddha in all (one's) behavior through thoroughly purifying the three spheres—the aforesaid one type (for supreme mundane quality).

2B2C-2A1B-2C1B-2B Signs of irreversibility of one on the path of seeing
2B2C-2A1B-2C1B-2B1 Shown in brief
2B2C-2A1B-2C1B-2B1A Making a connection

After the characteristics of irreversibility of partial concordance with definite discrimination, the characteristics of irreversibility of the path of seeing are taught by one interceding verse.

2B2C-2A1B-2C1B-2B1B Root text

Sixteen instants of tolerance and knowledge are to be known as the characteristics of the irreversible bodhisattvas on the path of seeing.

It is taught.

2B2C-2A1B-2C1B-2B1CCommentary

The sixteen instants of forbearance and knowledge of dharma and subsequent knowledge of true sufferings and so forth, are the characteristics of irreversibility of the bodhisattvas abiding on the path of seeing.

2B2C-2A1B-2C1B-2B2 Extensive explanation
2B2C-2A1B-2C1B-2B2A Making a connection

If asked, "What kind of aspects of the instants are the characteristics?"(their) aspects are taught by five interceding verses.

2B2C-2A1B-2C1B-2B2B Root text

These sixteen instants are the signs of irreversibility of the wise who abide on the path of seeing: retreating from discriminating form and so forth, stable mind, completely turning away from lesser vehicles, completely exhaust the limbs of the concentrations and so forth, lightness of body and mind, skilled in methods when employing desire, always pure conduct, livelihood completely pure, concerning aggregates and so forth, interruptions, collections, waging war on the powers and so forth, miserliness and so forth, ceasing individual involvement and subsequently involved abidance, not observing a mere atom of phenomena, certainty of one's own ground, abiding on the three grounds, and forsaking life for the purpose of dharma.

It is taught.

2B2C-2A1B-2C1B-2B2CCommentary
2B2C-2A1B-2C1B-2B2C-1 Explained extensively
2B2C-2A1B-2C1B-2B2C-1AAspects of the instants of true sufferings

The four aspects of suffering are: 1) retreating from realizing phenomena such as form by means of the emptiness of their own nature, 2) stability of the mind of highest enlightenment through blessings by Buddha and so forth, 3) thoroughly turning (one's) mind away from the vehicles of the hearers and self-buddhas through practicing the special qualities of the mahayana, and 4) perfectly and completely exhausting the limbs of birth in the concentrations and formless absorptions through the power of finely analyzing phenomena.

2B2C-2A1B-2C1B-2B2C-1BAspects of the instants of true origins

The four aspects of origin: 5) light body and mind through separation from non-virtue, 6) completely enjoying desires without strong clinging through the power of skill in the means of subduing sentient beings, 7) always pure conduct through seeing the shortcomings of objects, and 8) the necessities of life are perfectly completely pure through the nature of holy beings.

2B2C-2A1B-2C1B-2B2C-1C Aspects of the instants of true cessations

The four aspects of cessation: 9) not occupied or preoccupied with the aggregates, sources, and constituents through abiding in emptiness, thus preventing individually abiding in involvement and subsequent involvement, 10) as before, preventing individually the abidance in involvement and subsequent involvement in phenomena which interrupt the realizations through eliminating the discordant class, 11) as before, preventing individually the abidance in talk which involves and subsequently involves generosity and so forth, (which are) the collections of enlightenment, through fully knowing the faults of conceptualization, and 12) as before, to subsequently prevent abidance in involvement and subsequent involvement with struggling with the sense faculties, cities and so forth through abandoning the apprehendeds and apprehenders.

2B2C-2A1B-2C1B-2B2C-1D Aspects of the instants of true paths

The four aspects of path: 13) preventing individually abiding in involvement and subsequent involvement in miserliness, broken morality and so forth, through a special realization of generosity and so forth, 14) the dharmas which are realized do not observe even an atom since all phenomena are the entity of the three doors of complete liberation, 15) abiding with certainty in accordance to one's three grounds as they are the essence of the three exalted knowers of all themselves through gaining strong confidence, and 16) forsaking (one's) life for the purpose of the dharmas of the exalted knower of all aspects and so forth through utter diligence.

2B2C-2A1B-2C1B-2B2C-2 Eliminating qualms

Thus, these instants of tolerance and knowledge are summarized by sixteen aspects. Their perfect attainment comprises a pure mundane subsequent mind with an aspect of not strongly clinging to apprehendeds and apprehenders as a result similar to itself by retreating from discriminating form and so forth. They are characteristics of irreversibility of a bodhisattva abiding on the path of seeing. They are figuratively explained in order to suggest that the conventions of yogis are completely similar to these realizations except for the power of the need to tame sentient beings; otherwise, how would the instants which are known personally in the continuums of yogis be characteristics which produce confidence (in) others?

2B2C-2A1B-2C1B-2C Signs of irreversibility of the path of meditation
2B2C-2A1B-2C1B-2C1 Mahayana path of meditation explained extensively
2B2C-2A1B-2C1B-2C1ADistinctive features of the path of meditation
2B2C-2A1B-2C1B-2C1A-1 Making a connection

Next are the characteristics of irreversibility of those who abide on the path of meditation, but because the tradition says that "without apprehending the distinctions an awareness having those distinctions is not produced," (we) begin with the distinctions of the path of meditation.

2B2C-2A1B-2C1B-2C1A-2 Root text

The path of meditation is profound since emptiness and so forth are profound. That profundity is free from the extremes of superimposition and deprecation.

It is taught.

2B2C-2A1B-2C1B-2C1A-3 Commentary

Since form does not exist in emptiness and so forth, and emptiness and so forth are not other than form, which are respectively free from the extremes of superimposition and deprecation regarding emptiness and so forth, that (freedom) is profound since it is emptiness and so forth and, by having profundity, the path of meditation is profound.

2B2C-2A1B-2C1B-2C1B The basis of distinctions of the path of meditation
2B2C-2A1B-2C1B-2C1B-1 Making a connection

Thus, having taught the distinctions, there is the basis of those distinctions.

2B2C-2A1B-2C1B-2C1B-2 Root text

The path of meditation repeatedly reflects, assesses, and definitely understands (what was realized) on the limbs of definite discrimination, the path of seeing, and the path of meditation.

It is taught.

2B2C-2A1B-2C1B-2C1B-3 Commentary

The continuous path of meditation repeatedly reflects, assesses, and definitely understands the meanings which were definitely seen on the three (paths)—the limbs of definite discrimination and so forth—by the wisdoms arisen from hearing, contemplating, and meditating or by the wisdoms arisen from the preparatory, actual, and subsequent meditative stabilizations, respectively.

2B2C-2A1B-2C1B-2C1C Divisions of the path of meditation
2B2C-2A1B-2C1B-2C1C-1 Actual divisions
2B2C-2A1B-2C1B-2C1C-1A Question

If asked, "How many types are there?"

2B2C-2A1B-2C1B-2C1C-1B Reply
2B2C-2A1B-2C1B-2C1C-1B1 Root text

Because of being a continuity, it is described as nine-fold with the types of small, middling, and great, divided into small of the small and so forth.

It is taught.

2B2C-2A1B-2C1B-2C1C-1B2 Commentary

Because it is said that "the afflictions of the bodhisattva are discursive thoughts," with the analogy "very great darkness is dispelled by small illumination and the small is dispelled by the great," due to the distinctions of each conceptualization as great, middling, and small with particulars of great, middling, and small their distinctive antidotes also are each small, middling, and great with particulars of small, middling, and great. These nine types arise as a continuity in the nine levels of the desire realm and so forth from the divisions of antidotes of conceptualizations in order and are ultimately characterized by emptiness. (They constitute) the path of meditation.

2B2C-2A1B-2C1B-2C1C-2 Dispelling disputes
2B2C-2A1B-2C1B-2C1C-2A Dispelling disputes about definite enumeration
2B2C-2A1B-2C1B-2C1C-2A1 Dispute

If asked, "Why are there (only) nine aspects and not more aspects of particulars since here and there in the mother of the victors from the point of view of each aspect it says that countless, incomprehensible, and immeasurable merits are produced?"

2B2C-2A1B-2C1B-2C1C-2A2 Reply
2B2C-2A1B-2C1B-2C1C-2A2A Root text

Teachings such as countless are not forborne as ultimate meanings. The Muni asserted them conventionally (as effects) similar to the cause of compassion.

It is taught.

2B2C-2A1B-2C1B-2C1C-2A2B Commentary
2B2C-2A1B-2C1B-2C1C-2A2B-1 Relying on the ultimate, the reply is that the reason is not established

Ultimately, the entities expressed in the words of the teaching: countless, incomprehensible and immeasurable, rely on isolates applied to one object, (that is) the path of meditation, which has those stated characteristics, and are not fit to be classified as entities of separately produced (results).

2B2C-2A1B-2C1B-2C1C-2A2B-2 Relying on the conventional, the reply that the pervasion is not established

Conventionally, those entities of the stated properties (of the isolates), set out the production (of) great results to childish beings as (they are) explained and shown and are asserted by the Tathagata as being (effects) similar to the cause for (realizing) the sphere of reality with the nature of compassion observing the unapprehendable. It does not follow that there are many.

2B2C-2A1B-2C1B-2C1C-2B Dispelling disputes about activity
2B2C-2A1B-2C1B-2C1C-2B1 Rejecting the dispute which relies on the ultimate
2B2C-2A1B-2C1B-2C1C-2B1A Dispute
2B2C-2A1B-2C1B-2C1C-2B1A-1 Making a connection

To answer the qualms for beings of inferior intelligence who think, "Isn't it the case that familiarization cannot be brought to perfection with the characteristic of emptiness? Therefore, (it need) not be done even a little."

2B2C-2A1B-2C1B-2C1C-2B1A-2 Root text

Decrease and increase are not suitable for inexpressible things. What is diminished and what is gained by the path which is called meditation?

It is taught.

2B2C-2A1B-2C1B-2C1C-2B1A-3 Commentary

(To the objection) that, "The property of the path (of meditation) is asserted as the self-entity of reality (*dharmata*) which is inexpressible as that, other, both, and neither, through non-entitiness, and thus, since the meditation cannot be perfected, the discordant class and the antidotes do not go away or arise respectively. In that case, what entity of the discordant class is forsaken by the path called meditation? What completely pure will be gained? Since not even a little is done, it only leads nowhere."

2B2C-2A1B-2C1B-2C1C-2B1B Reply
2B2C-2A1B-2C1B-2C1C-2B1B-1 Making a connection

It is not like that. (It is) like this:

2B2C-2A1B-2C1B-2C1C-2B1B-2 Root text

Exactly like enlightenment, this accomplishes the desired aims. Enlightenment (has) the characteristic of thusness, which is also considered the characteristic of that (path of meditation).

It is taught.

2B2C-2A1B-2C1B-2C1C-2B1B-3 Commentary
2B2C-2A1B-2C1B-2C1C-2B1B-3A Conventionally, the pervasion is not established
2B2C-2A1B-2C1B-2C1C-2B1B-3A1 Proving the example

Just as enlightenment (with the characteristic) of unqualified thusness, the essence of exalted wisdom without elaboration, the nature of the truth body and so forth, enact the desired aims by the mere mastery of a buddha, in a manner of mind generation which appears as (the two form bodies) having special purposes in accordance with the merits and exalted wisdom of the beings to be subdued.

2B2C-2A1B-2C1B-2C1C-2B1B-3A2 Applying the meaning

Similarly, the path which is actualized in a manner of separating from adventitious stains through meditation, also characterized by thusness, conventionally enacts its strongly desired aims.

2B2C-2A1B-2C1B-2C1C-2B1B-3B Having relied on the ultimate, the reply of acceptance

Ultimately there is no fault in the way of asserting the negation of decrease and increase since at that time the very non-training is training.

2B2C-2A1B-2C1B-2C1C-2B2 Dispelling disputes which rely on conventionality
2B2C-2A1B-2C1B-2C1C-2B2A Dispute
2B2C-2A1B-2C1B-2C1C-2B2A-1 Making a conection

In answer to the qualm which thinks, "Even if that is so, it is unsuitable to enact aims even conventionally."

2B2C-2A1B-2C1B-2C1C-2B2A-2 Root text

Mind is not connected to enlightenment by the former, also not by the latter.

It is taught.

2B2C-2A1B-2C1B-2C1C-2B2A-3 Commentary

(To the objection) that: "Because all (causal) objects of the exalted knower of all aspects and so forth, which accomplish the enlightenment of a buddha, do not appear to each mind whether former or latter, each (of those minds) are not connected to enlightenment. Also, many minds which appear to accomplish the desired aims do not arise simultaneously, because it is impossible, since (the scriptures) say, 'Sentient beings are each a continuum of consciousness.' (Dharmas from) the close placement of mindfulness and so forth through the eighteen unshared qualities of a buddha, whose entities will be realized successively to accomplish the highest enlightenment of a buddha, also will not arise in many former and latter minds, since as soon as the one arises the former immediately disintegrates and thus there is no mutual relation.

2B2C-2AB1-2CB1-2C1C-2B2B Reply
2B2C-2AB1-2CB1-2C1C-2B2B-1 Making a connection

Therefore, how (does it) enact aims by way of mind generation which appears as (enlightenment and others' purpose) having special purposes? That is not correct.

2B2C-2AB1-2CB1-2C1C-2B2B-2 Root text

Profound reality (dharmata*) as eight aspects, as in the analogy of a butter lamp.*

2B2C-2A1B-2C1B-2C1C-2B2B-3 Commentary
2B2C-2A1B-2C1B-2C1C-2B2B-3A Actual reply to the dispute
2B2C-2A1B-2C1B-2C1C-2B2B-3A1 Proving the analogy
2B2C-2A1B-2C1B-2C1C-2B2B-3A1A Not burning without reliance
2B2C-2A1B-2C1B-2C1C-2B2B-3A1A-1 The first instant does not burn without reliance

Just as in the first instant of contact of the flame and essence (the wick), (the two) are mutually caused due to simultaneous contact, no distinction arises. Without the second instant the characteristics of cause and effect—what burns and what is burned—do not exist.

2B2C-2A1B-2C1B-2C1C-2B2B-3A1A-2 The second instant does not burn without reliance

Similarly, although in the second instant a distinction of flame and essence (wick) arises, without the first instant there would be the absurd consequence of existing always and so forth. Thus the characteristics of cause and effect, what burns and what is burned, do not exist even conventionally.

2B2C-2A1B-2C1B-2C1C-2B2B-3A1B Having relied, to burn

Why is that? Because the nature of dependent arising is in essence just this conditionality with the power of connecting cause and effect agreeably solely without analysis. Relying on the first distinct instant of contact of both, if there is a second distinct instant and so forth possessing an increase in intensity caused by that, then despite disintegrating causelessly, what burns and what is burned exist by referring to simultaneous production and destruction, which are respectively cause and effect.

2B2C-2A1B-2C1B-2C1C-2B2B-3A2 Applying the analogy to the meaning

Therefore, "the essence (wick) is not burned by the first instant without relying upon the second instant of the flame, nor is the essence (wick) burned by the second instant without relying upon the first instant of the flame." Thus the manner of the analogy of a butter lamp tries to make known the application of both former and latter instants to one object. Having depended on a former consciousness that appears as having limited property acting to achieve enlightenment, just like the former instant (in the analogy), one produces a latter consciousness which appears as the very superior goal separate from the objects which appeared to that (former instant). Therefore, it is suitable to attain enlightenment.

2B2C-2A1B-2C1B-2C1C-2B2B-3B The way in which that also indicates others

The eight types of profound reality (*dharmata*) should also be kept in mind with the analogy that was just mentioned.

2B2C-2A1B-2C1B-2C2 Explanation of the differences of the signs of irreversibility
2B2C-2A1B-2C1B-2C2AMaking a connection

If asked, "In what objects are those eight profound types of mentioned characteristics of the irreversible bodhisattvas who abide on the path of meditation?"

2B2C-2A1B-2C1B-2C2BRoot text

There is profundity regarding production, cessation, thusness, what is known, knowledge, activity, non-duality, and skill in means.

It is taught.

2B2C-2A1B-2C1B-2C2C Commentary
2B2C-2A1B-2C1B-2C2C-1 The entity of the profound

(The eight are:) 1) the very superior goal to be realized through meditation is produced without former or latter instants, and not without entitiness—dependent arising, 2) all functioning things arise without inherent entity, but still cease conventionally—cessation, 3) although familiar with thusness on all occasions, not actualizing that—thusness, 4) practicing many aspects, such as generosity concerning all phenomena in the nature of thusness—object of knowledge, 5) seeing is non-seeing by the entity of thusness—knowledge, 6) activity is non-activity regarding all of reality (*dharmata*)—activity, 7) practice all as non-dual entity—non-dual, and 8) not attaining buddhahood which is a result of thoroughly completing all collections—skill in means.

2B2C-2A1B-2C1B-2C2C-2 The way the realization of that becomes a sign

Profundity is due to accomplishing mutually contradictory meanings by way of attaining the inconceivable complete liberation.

2B2C-2A1B-2C1B-3 Summarized meaning

(That) has explained the assembly of irreversible learners together with their characteristics.

2B2C-2A1B-2C2 Explanation of the special paths which achieve the three holy bodies
2B2C-2A1B-2C2A The cause of the truth body: the training in the equality of samsara and nirvana
2B2C-2A1B-2C2A-1 Making a connection

Having attained the qualities of the assembly of learners, effort (is necessary) in order to attain buddhahood. The cause of attaining buddhahood is the equality of samsara and nirvana.

2B2C-2A1B-2C2A-2 Root text
2B2C-2A1B-2C2A-2A Actual meaning

Not conceiving existence and peace because phenomena are like a dream.

It is taught.

2B2C-2A1B-2C2A-2B Dispelling disputes

The replies to the disputes of the non-existence of karma and so forth are explained.

It is taught.

2B2C-2A1B-2C2A-2B1 Rejecting the absurd consequence of the incorrectness of collecting karmas even during a day
2B2C-2A1B-2C2A-2B1A Argument
2B2C-2A1B-2C2A-2B1B Reply
2B2C-2A1B-2C2A-2B2 Rejecting the absurd consequence that the path of action is completed in a dream
2B2C-2A1B-2C2A-2B2A Dispute
2B2C-2A1B-2C2A-2B2A-1 Positing the context of dispute by Subhuti
2B2C-2A1B-2C2A-2B2A-2 Actual dispute by Shariputra.
2B2C-2A1B-2C2A-2B2B Reply
2B2C-2A1B-2C2A-2B3 Rejecting contradictions with scripture.
2B2C-2A1B-2C2A-2B4 Rejecting the extremely absurd consequence
2B2C-2A1B-2C2A-2B3 Rejecting contradictions with scripture.
2B2C-2A1B-2C2A-2B3A Dispute

2B2C-2A1B-2C2A-2B3B Reply
2B2C-2A1B-2C2A-2B4 Rejecting the extremely absurd consequence
2B2C-2A1B-2C2A-2B4A Dispute
2B2C-2A1B-2C2A-2B4B Reply
2B2C-2A1B-2C2A-2B4B-1 Subhuti has already given the answer indirectly
2B2C-2A1B-2C2A-2B4B-2 He gives the word to Maitri

2B2C-2A1B-2C2A-3 Commentary
2B2C-2A1B-2C2A-3A Actual meaning

By realizing samsara and the completely pure—the discordant and antidotes—are like dreams with an entity of reflections, one does not conceive of samsara and nirvana as different, which is equality.

2B2C-2A1B-2C2A-3B Dispelling the disputes
2B2C-2A1B-2C2A-3B1 The disputes

(There may be a) dispute, "If they are just like dreams, then the ten non-virtues and generosity and so forth do not exist, so won't being awake be like sleeping?"

2B2C-2A1B-2C2A-3B2 Reply
2B2C-2A1B-2C2A-3B2A Reply of indefinite pervasion
2B2C-2A1B-2C2A-3B2A-1 Positing as an example the indefinite pervasion renown to the hearers themselves
2B2C-2A1B-2C2A-3B2A-1A They themselves accept the object to be killed and the killer as not established for an ultimate mind

The answer is: just as in the tradition of propounders of external objects, there is causeless disintegration due to momentariness, there is as well in the tenets: "The diverse worlds arise from karma." For an ultimate (mind) there is no one (who kills), nor someone (who is killed), nor is there a killing, nor a non-killing; there is no one (who robs), nor someone (who is robbed), nor is there a robbery, nor a non-robbery.

2B2C-2A1B-2C2A-3B2A-1B Yet, they themselves accept that as established as the object of conception of a conventional mind

With regard to the positions such as the aforesaid, possession of improper mental engagement and similitude of killing and so forth are posited as non-virtues and so forth respectively, by way of realizing that the killing and so forth as produced by something which conflicts with the continuity (of life) and so forth.

2B2C-2A1B-2C2A-3B2A-2 That shown as similar also to the middle-wayers

Similarly, although things are like dreams, there is strong settling on things of similar meanings to those for those who have not broken all the mistaken bonds. This and that replies are taught in other (textual) positions. The aforesaid should be kept in mind.

2B2C-2A1B-2C2A-3B2B Reply of non-established analogy
2B2C-2A1B-2C2A-3B2B-1 The analogy is not established for the middle way

Furthermore, the analogy is not established because "dream mind is weakened by sleep, therefore effects are not the same."

2B2C-2A1B-2C2A-3B2B-2 The analogy is not established for the propounders of objects

There is virtue and non-virtue committed in dreams as well. When one awakes, if one rejoices, "Oh! It was done. It was well done!" by nourishing strong settling with a subsequent mind, that (type of behavior) is also nourished.

2B2C-2A1B-2C2A-3C The meaning established by this

Also, because of that the analogy is not established, samsara and nirvana are equal.

2B2C-2A1B-2C2B The cause of the enjoyment body: the training in a pure field
2B2C-2A1B-2C2B-1 Making a connection

Since by thoroughly meditating upon the equality of (those) two, one will become a buddha in one's own buddha field, next is the completely pure buddha field.

2B2C-2A1B-2C2B-2 Root text

The world of sentient beings is impure and so is the world of the environment. A buddha field is purified by establishing their purity.

It is taught.

2B2C-2A1B-2C2B-3 Commentary

There are impurities of hunger and thirst, and stones and thorns and so forth respectively in the world of sentient beings and the world of the environment which are the two types of buddha fields. Their remedies produce the purity of the divine pleasure and sections of the ground made of gold and so forth. Such complete purity is the completely pure buddha field.

2B2C-2A1B-2C2C The cause of the emanation body: the training in skill in means
2B2C-2A1B-2C2C-1 Making a connection

Having achieved the complete purity of one's own buddha field, it is necessary to perform the deeds of a buddha appropriate to the fortunes of (disciples) through skillful means, and so (the next topic is) skill in means.

2B2C-2A1B-2C2C-2 Root text

The objects and this training have ten types of skill in means: passed beyond enemies, not abiding, according to strength, uncommon characteristic, non-attachment, not observing, signs and prayers exhausted, signs of that, and immeasurable.

It is taught.

2B2C-2A1B-2C2C-3 Commentary

The training which knows the proper and improper time to manifest the ten types of objects of the perfection of wisdom (is) skill in means: 1) surpassing the divine maras and so forth by perfectly passing beyond impeding phenomena, 2) abiding without abidance by thoroughly meditating on the equality of all phenomena, 3) propelled to others' welfare by the strength of previous prayers through accomplishing prayer, 4) uncommon due to extreme familiarization with all difficult activities, 5) not grasping to any phenomenon by the completely pure white dharmas, 6) not observing due to the emptiness door of complete liberation, 7) signless due to the signlessness door of complete liberation, 8) wishless due to the wishlessness door of complete liberation, 9) the sign of irreversibility by expressing the irreversible dharmas as previously requested, and 10) immeasurable due to the knowledge of all objects.

2B2C-2A1C Summarizing the section

From *The Treatise of Oral Instructions of the Perfection of Wisdom, called 'The Ornament for Clear Realization,'* the commentary of the fourth section.

CHAPTER FIVE
PEAK TRAINING

2B2C-2A2 Peak training: the effect which is strengthened
2B2C-2A2A Making a connection

The attainment of clearly and fully realizing all aspects arises as the consummate realization. The clear realization of peak is preceded by stating the signs and so forth for ease of understanding.

2B2C-2A2B Explaining the text of the chapter
2B2C-2A2B-1 Peak training of the path of preparation
2B2C-2A2B-1A Individual entities
2B2C-2A2B-1A1 Peak training of heat
2B2C-2A2B-1A1A Root text

There are asserted twelve signs of training which has attained the peak: even in dreams, to look upon all phenomena as dreams and so forth.

It is taught.

2B2C-2A2B-1A1B Commentary

The twelve types of the special signs of having attained the clear realization of peak are: 1) viewing all phenomena as like a dream and so forth even while dreaming because of thorough familiarization, 2) not producing thoughts of attraction for the stages of hearers and so forth, 3) seeing the *Tathagata* and so forth, 4) observing manifestations of the miracle powers of Buddhas, 5) resolving to teach the holy dharma, 6) mindful of abandoning states gone to sorrow in one's own buddha field from having previously seen sentient beings in the hells and so forth, 7) accomplishing the blessings (of words) of truth which quenches burning cities and so forth, 8) accomplishing words of truth destroy non-human givers of harm and so forth, 9) serving the virtuous friends who suppress the other sides with one's own clairvoyances, 10) training in the perfection of wisdom in all ways, 11) not strongly settling on any phenomenon, 12) becoming close to the enlightenment of buddha.

2B2C-2A2B-1A2 Peak training of peak
2B2C-2A2B-1A2A Making a connection

If asked, "What kinds of increase (of merits) are indicated by signs like that?" (the next is) increase.

2B2C-2A2B-1A2B Root text

Essences of sixteen increases make assorted analogies (with) the virtue of the number of people in Jambudvipa *worshipping the buddhas and so forth.*

It is taught.

2B2C-2A2B-1A2C Commentary

Having made many types of analogies, such as the virtues of making offerings to buddhas with flowers and so forth, because distinguished as higher and higher in superiority, the entities of the 16 states are increased. They are eight kinds of merit: 1) exceeding (the merits) through making offerings to *Tathagatas* of that of the number of sentient beings of the "three-thousand" worlds, *Jambudvipa* and so forth, 2) mental engagement to the perfection

of wisdom, 3) attaining forbearance with respect to unborn phenomena, 4) not observing any phenomena as what is enlightened and what enlightens, 5) especially superior to the ten virtues and so forth and the attainment of formless absorptions, 6) all classes of gods approach, 7) overcoming all *maras* by splendor, and 8) toward beings like the founder, to abide similarly; and eight other kinds of merit: 9) pure training with all kinds of skill in means, 10) having the lineage of a buddha, 11) the reason for attaining the result, buddhahood, 12) not producing attitudes which are of a discordant class to the perfections, 13) not strongly producing thoughts which are realizations associated with form and so forth, 14) knowledge including all perfections, 15) attaining all excellences, and 16) to become close to perfectly complete enlightenment.

2B2C-2A2B-1A3 Peak training of tolerance
2B2C-2A2B-1A3A Making a connection

Since the fully developed characteristics which are independently increased by means of such increase are definitely stable, (next) definite stability.

2B2C-2A2B-1A3B Root text

Highest thorough completion of the qualities (of) the three exalted knowers of all without forsaking the welfare of sentient beings is clearly mentioned as "stability."

It is taught.

2B2C-2A2B-1A3C Commentary

During non-conceptual realization through the force of perfect skill in means, the characteristics of not forsaking the welfare of sentient beings with the entity of actualized great compassion, highest thorough completion (of the 30) topics of the three exalted knowers of all, the exalted knower of all aspects, etc. explained before, such as mind generation mentioned above, is definite stability.

2B2C-2A2B-1A4 Peak training of supreme qualities
2B2C-2A2B-1A4A Making a connection

Thus having produced stability, since the characteristic which becomes stable is the always abiding mind, (next is) always abiding mind:

2B2C-2A2B-1A4B Root text

Meditative stabilization is said to have much merit, compared with the examples of four continents, a thousand, two thousand, and three thousand.

It is taught.

2B2C-2A2B-1A4C Commentary

(We could say) it is possible to measure (the continents) with weights; such a measure exists. Comparing the merit and exalted wisdom of the meditative stabilization (with) the very entities of all the perfections and so forth with the individual examples of the realms of the three thousand worlds, (each consisting of) four continents and so forth by means (of the above mentioned) way, the characteristic of that meditative stabilization is stated to be superior and beyond measure in terms of quantity of merit. (This) is the always abiding mind.

2B2C-2A2B-1B Summarizing the meanings

It should be kept in mind that those four peak trainings which are presented as the four, signs and so forth, are respectively the entities of the four partial concordances with definite discriminatio**n, h**eat and so forth.

2B2C-2A2B-2 Peak training of the path of seeing

2B2C-2A2B-2A Making a connection

Following the partial concordances with definite discrimination is the path of seeing.

2B2C-2A2B-2B Explaining the meanings of the individual abandonments and antidotes
2B2C-2A2B-2B1 Conceptions: the objects of abandonment
2B2C-2A2B-2B1A Shown briefly
2B2C-2A2B-2B1A-1 Conceptions of apprehendeds shown in brief
2B2C-2A2B-2B1A-1A Making a connection

With regard to that, there are four types of discordant classes along with antidotes. Starting with the discordant class there are two conceptions with respect to apprehendeds.

2B2C-2A2B-2B1A-1B Root text

Conceptions of apprehendeds with regard to engagement and withdrawal are to be known as essence of each being nine-fold and essence of not (apprehending) objects as they are.

It is taught.

2B2C-2A2B-2B1A-1C Commentary

Apprehendeds in the sense of adopting and rejecting the dharmas of the bodhisattvas and hearers and so forth are respectively the entities of observing and not observing engagement and withdrawal. Dividing the objects which are the discordant class, being similar to afflictive emotions, the conceptions of apprehended are each nine-fold. There is a wrong appearance because those (conceptions) do not engage (their objects) correspondent to the real. They should be known as self-entities that do not accord with their objects.

2B2C-2A2B-2B1A-2 Conceptions of apprehenders shown briefly
2B2C-2A2B-2B1A-2A Making a connection

Thus, having shown the two alternatives of conceptions of apprehendeds in that way, (next are) the two conceptions of apprehenders.

2B2C-2A2B-2B1A-2B Root text

The (two) conceptions of apprehenders are of substantial and imputedly existent sentient beings divided into ordinary beings and superiors. Each is nine-fold. If the objects apprehended are not as (they are conceived), what is asserted as apprehended by these (conceptions of apprehenders)? Due to their entity, their characteristic is empty.

It is taught.

2B2C-2A2B-2B1A-2C Commentary

Conceptions of apprehenders based on substantial and imputedly existent persons (apply) respectively to ordinary and superior beings. They each have nine types by dividing their objects (and they are) a discordant class because (they are) impediments. When (it is said that) the things which are the objects to be apprehended do not correspond to the entity of the apprehended, what is it that is not to be apprehended? Thus since the entity of those is

devoid of an entity of an apprehender they are mistaken appearances. You should understand their own entity does not correspond with the object.

2B2C-2A2B-2B1B Explained extensively
2B2C-2A2B-2B1B-1 Conceptions of apprehendeds explained extensively
2B2C-2A2B-2B1B-1A Conceptions of engaged apprehendeds
2B2C-2A2B-2B1B-1A1 Making a connection

(In answer) to the question, "What are the nine types of the first conception of apprehendeds based upon engagement?"

2B2C-2A2B-2B1B-1A2 Root text

There are nine types of conceptions based upon engagement: entitiness, lineage, to perfectly accomplish the path, not mistaking the observed objects of consciousness, discordant class and antidotes, personal realization, agent, activity, and enacted result.

It is taught.

2B2C-2A2B-2B1B-1A3 Commentary

These nine types of conceptions of apprehendeds based upon engagement should be abandoned during the training of the path of seeing: 1) the entity of not realizing a distinct separation, 2) definite in the lineage of buddha through entering the Immovable ground and so forth, 3) perfectly accomplishing the paths of seeing and so forth with an illusory realization, 4) not mistaking the observed objects of consciousness since (they are) mere complete reflections, 5) having already seen the qualities and faults of the antidote and discordant classes which are to be adopted and rejected, 6) personal realization through separating from all stains, 7) shunning the grounds of hearers and so forth because (they) are inferior and not highly auspicious, 8) acting to benefit sentient being with emanations according to their expectations, and 9) the result of establishing all beings in nirvana with perfect skill in means. One should engage the objects to be apprehended faultlessly.

2B2C-2A2B-2B1B-1A3A General objects of engagement of the bodhisattva
2B2C-2A2B-2B1B-1A3B Particular (objects of engagement of the bodhisattva)
2B2C-2A2B-2B1B-1A3B-1 Cause of the path
2B2C-2A2B-2B1B-1A3B-2 Entities
2B2C-2A2B-2B1B-1A3B-2A Actual path
2B2C-2A2B-2B1B-1A3B-2B Observed objects of the path
2B2C-2A2B-2B1B-1A3B-2C Ability to destroy the objects of abandonment
2B2C-2A2B-2B1B-1A3B-3 Results
2B2C-2A2B-2B1B-1A3B-3A One's own welfare
2B2C-2A2B-2B1B-1A3B-3B Others' welfare
2B2C-2A2B-2B1B-1A3B-3B1 Agent who enacts the welfare of others
2B2C-2A2B-2B1B-1A3B-3B2 Activities
2B2C-2A2B-2B1B-1A3B-3B3 Results

These nine types of conceptions of apprehendeds based upon engagement should be abandoned during the training of the path of seeing: 1) the entity of not realizing a distinct separation, 2) definite in the lineage of buddha through entering the Immovable ground and so forth, 3) perfectly accomplishing the paths of seeing and so forth with an illusory realization, 4) not mistaking the observed objects of consciousness since (they are) mere complete reflections, 5) having already seen the qualities and faults of the antidote and discordant classes which are to be adopted and rejected, 6) personal realization through separating from all stains, 7) shunning the grounds of hearers and so forth because (they) are inferior and not highly auspicious, 8) acting to benefit sentient being with emanations according to their expectations, and 9) the result of establishing all beings in nirvana with perfect skill in means. One should engage the objects to be apprehended faultlessly.

2B2C-2A2B-2B1B-1B Conceptions of reversed apprehendeds
2B2C-2A2B-2B1B-1B1 Making a connection

(In answer) to the question, "What are the nine types of the second conceptions of apprehendeds based upon withdrawal?"

2B2C-2A2B-2B1B-1B2 Root text

These nine conceptions based upon withdrawal arise in the minds of hearers and so forth: inferior realization due to falling into existence and peace, untutored, incomplete type of path, progressing through the conditions of others, inverted object of intent, restricted, variety, confused about remaining and setting out, and following after.

It is taught.

2B2C-2A2B-2B1B-1B3 Commentary

The second nine types of conceptions of apprehendeds based upon withdrawal arise as objects to be adopted in the continua of hearers and solitary realizers when engaging the minds and mental factors of the bodhisattva's path of seeing: 1) inferior realization falling into either cyclic existence or nirvana, 2) untutored due to separation from the virtuous friend (and) skill in means, 3) an incomplete path of accomplishment because of not being the antidote of all knowledge obstructions, 4) progressing through conditions of others relying upon the oral instructions of the *Tathagata* and so forth, 5) inverted object of intent by not undertaking the great-mindedness and so forth, the supreme (object of intent) of all sentient beings, 6) the activity of a limited path with the mere antidotes to afflictive obstructions, 7) various realizations such as the first result and so forth by having an observed object along with (strong settling), 8) not understanding remaining and going because all latencies of ignorance not being abandoned, and 9) approaching the exalted knower of all aspects itself at the end of all nirvana which includes all the Mahayana. Since they are defective, one should withdraw, not (taking them) as objects to be apprehended.

2B2C-2A2B-2B1B-1B3A Inferior realizations: the result of the paths of hearers and solitary realizers

2B2C-2A2B-2B1B-1B3B Inferior tutor: the dominant condition
2B2C-2A2B-2B1B-1B3C Inferior means of achieving the two welfares
2B2C-2A2B-2B1B-1B3C-1 Inferior means of achieving others' welfare
2B2C-2A2B-2B1B-1B3C-2 Inferior means of achieving one's own welfare
2B2C-2A2B-2B1B-1B3C-3 Inferior means of achieving both welfares
2B2C-2A2B-2B1B-1B3D Degeneration from special abandonments and realizations
2B2C-2A2B-2B1B-1B3D-1 Inferior abandonments
2B2C-2A2B-2B1B-1B3D-2 Inferior realizations
2B2C-2A2B-2B1B-1B3E Degeneration through not attaining special paths and results
2B2C-2A2B-2B1B-1B3E-1 Degeneration through not attaining special paths
2B2C-2A2B-2B1B-1B3E-2 Degeneration through not attaining special results

2B2C-2A2B-2B1B-2 Conceptions of apprehenders explained extensively
2B2C-2A2B-2B1B-2A Conceptions of apprehenders of substantial existence
2B2C-2A2B-2B1B-2A1 Making a connection

(In answer) to the question, "What are the first nine types (of) conception of apprehenders of ordinary beings based upon a substantially existing person?"

2B2C-2A2B-2B1B-2A2 Root text

The first apprehenders should be known as: retaining and rejecting, attention, closely linked to three realms, abiding, strongly settling, imputing the properties of phenomena, attachment, antidotes, and impeding desired progress.

It is taught.

2B2C-2A2B-2B1B-2A3 Commentary

Strongly settling upon (the following) as ultimate properties (are) the first nine types of conceptions of apprehenders which are to be abandoned during the training of the path of seeing: 1) retaining and relinquishing as conventionally illusory, 2) attending to not attending to perfection, 3) closely linked to (any of) the three realms of nature (*dharmata*), 4) abiding by not abiding in emptiness, 5) strongly settling upon all by not strongly settling upon properties, 6) imputing all phenomena as without substantial existence, 7) clinging which precedes the lack of strong settling through non-attachment which knows thusness, 8) the antidote by the antidote of meditating on equality, and 9) impeding desired progress by not knowing perfectly the perfection of wisdom.

2B2C-2A2B-2B1B-2A3A Degeneration from the cause of the exalted knower of aspects
2B2C-2A2B-2B1B-2A3A-1 Settling upon activities
2B2C-2A2B-2B1B-2A3A-1A Settling upon acceptance and rejection
2B2C-2A2B-2B1B-2A3A-1B Attention to their motivation as truly existent
2B2C-2A2B-2B1B-2A3A-1C The fault of that
2B2C-2A2B-2B1B-2A3A-2 Settling upon objects of knowledge
2B2C-2A2B-2B1B-2A3A-2A Settling upon properties as true
2B2C-2A2B-2B1B-2A3A-2B Settling upon non-truth
2B2C-2A2B-2B1B-2A3A-2C Settling upon mere imputation
2B2C-2A2B-2B1B-2A3A-3 Settling upon abandonments and antidotes
2B2C-2A2B-2B1B-2A3A-3A Settling upon the discordant class
2B2C-2A2B-2B1B-2A3A-3B Settling upon the antidotes

2B2C-2A2B-2B1B-2A3B Degeneration from the effect of the exalted knower of aspects

Strongly settling upon (the following) as ultimate properties (are) the first nine types of conceptions of apprehenders which are to be abandoned during the training of the path of seeing: 1) retaining and relinquishing as conventionally illusory, 2) attending to not attending to perfection, 3) closely linked to (any of) the three realms of nature (*dharmata*), 4) abiding by not abiding in emptiness, 5) strongly settling upon all by not strongly settling upon properties, 6) imputing all phenomena as without substantial existence, 7) clinging which precedes the lack of strong settling through non-attachment which knows thusness, 8) the antidote by the antidote of meditating on equality, and 9) impeding desired progress by not knowing perfectly the perfection of wisdom.

2B2C-2A2B-2B1B-2B Conceptions of apprehenders of imputed existence
2B2C-2A2B-2B1B-2B1 Making a connection

(In answer) to the question, "What are the nine types (of) the second conceptions of apprehenders, based upon imputedly existent beings?"

2B2C-2A2B-2B1B-2B2 Root text

The other conceptions of apprehenders are: not definitely emerging as intended, definite grasping to the path as not path, arisal together with cessation, possessing and not possessing properties, abiding, destroying the lineage, without striving and cause, and observing adversaries.

It is taught.

2B2C-2A2B-2B1B-2B3 Commentary

The second nine types conceptions of apprehenders, since they are strong settling upon imputed properties, are taken as objects to be abandoned during engaging the mind and mental factors of the path of seeing: 1) not definitely emerging in accordance with the object of intent due to the mere definite emergence of the hearers and so forth, 2) definitely grasping another path as not a path since one's strongly desired path does not exist, 3) arisal

and cessation with the entities of conventional cause and effect, 4) possessing and not possessing all things due to their appearing as being without obstacles and being with obstacles, 5) abiding in form and so forth like a bird lives in the sky, 6) destroying the lineage of hearers and so forth by way of producing the mind of enlightenment and so forth, 7) desireless since no phenomenon is superior to thusness, 8) causeless by relying upon ultimate truth, and 9) observing adverse properties of the *mara*s and so forth through the nature of familiarization with miserliness.

2B2C-2A2B-2B1B-2B3A Not attaining the results as desired
2B2C-2A2B-2B1B-2B3B Settling upon the distorted
2B2C-2A2B-2B1B-2B3B-1 Settling upon the path as distorted
2B2C-2A2B-2B1B-2B3B-2 Settling upon objects of knowledge as distorted
2B2C-2A2B-2B1B-2B3B-2A Grasping at establishment and cessation as true
2B2C-2A2B-2B1B-2B3B-2B Grasping possessing and not possessing features as true
2B2C-2A2B-2B1B-2B3B-2C Grasping the meaning of the natural state as true
2B2C-2A2B-2B1B-2B3C Contradiction with the perfect path
2B2C-2A2B-2B1B-2B3C-1 Degenerating the inferior lineage
2B2C-2A2B-2B1B-2B3C-2 Incomplete cooperative conditions
2B2C-2A2B-2B1B-2B3C-2A Non-striving for the distinguished result
2B2C-2A2B-2B1B-2B3C-2B The cause of that: absence of the perfection of wisdom
2B2C-2A2B-2B1B-2B3C-3 Held by contradictory conditions

2B2C-2A2B-2B1C Summarizing the meanings

Therefore, according to (the previous) nine interceding verses, from among the four types (of conceptions), there are individually nine types of discordant classes (of peak training) on the path of seeing. One should also keep in mind the four types of antidotes which abandon those, which are similarly divided but different.

2B2C-2A2B-2B2 The antidotes of those (conceptions which are to be abandoned)
2B2C-2A2B-2B2A The cause of the peak training of the path of seeing
2B2C-2A2B-2B2A-1 Making a connection

Having thus taught the discordant class along with antidotes on the path of seeing, one interceding verse (teaches) the cause which is to be taken as the path of seeing along with the causes for accomplishing great enlightenment.

2B2C-2A2B-2B2A-2 Root text

(There are three:) guiding others to enlightenment, bestowing the cause of that, and the uninterrupted cause for attaining that is characterized by abundant merit.

It is taught.

2B2C-2A2B-2B2A-3 Commentary
2B2C-2A2B-2B2A-3A Establishing in enlightenment

First: others are well established in enlightenment, which has characteristics which will be explained, by teaching the path of seeing and so forth.

2B2C-2A2B-2B2A-3B Establishing in the cause of that

Second: correctly and distinctly bestowing the perfection of wisdom by means of perfect words and meanings to those (to be subdued) as the sole cause of enlightenment.

2B2C-2A2B-2B2A-3C Meditation: the cause of one's own uninterruption

Third: the uninterrupted cause which acts to attain enlightenment is characterized by the abundant merit of one's own meditation and so forth on the perfection of wisdom.

2B2C-2A2B-2B2B Great enlightenment: the result of peak training of the path of seeing
2B2C-2A2B-2B2B-1 Identification of great enlightenment in our own tradition
2B2C-2A2B-2B2B-1A Making a connection

(In answer) to the question, "What is that great enlightenment which is said to (result from) the path of seeing along with causes such as that? What is its meaning?" (there is) an interceding verse (about) great enlightenment.

2B2C-2A2B-2B2B-1B Root text

Exalted wisdom of the extinction and non-production of stains is called "enlightenment." They should be known as due to non-extinction and non-production respectively.

It is taught.

2B2C-2A2B-2B2B-1C Commentary

The knowledges of extinction and non-production of all stains, characterized as the undistorted realization of all phenomena and an essence exactly corresponding to the truth body and so forth, respectively, is said to be great enlightenment. The stains of the afflictive and knowledge obstructions are regarded as produced and not produced—there occurs (in the *U Tha Nam Je; Madhyanta Vibhanga*), "a phenomena not included in the sphere of reality (*dharmadhatu*) does not exist"—because entities of the sphere of reality, like space, are without cessation or production or because there is no admissible thing with an entity of one or many and the signs of causes and effects and so forth, like a lotus in the sky, they neither arise nor cease.

2B2C-2A2B-2B2B-2 The incorrectness to accept properties as true
2B2C-2A2B-2B2B-2A Refuting through contradiction with reason
2B2C-2A2B-2B2B-2A1 Making a connection

Therefore it is like that. (There are) some who say with regard to extinction, thinking of the destruction of (previously existing) properties (of truly existent stains), that the knowledge which thinks, "It is extinct," and (who say) with regard to non-production, thinking of not producing the properties (of truly existent stains), that the knowledge which thinks, "It is not produced," are the knowledges of extinction and non-production and (who further state) that enlightenment (consists) of such knowledges of extinction and non-production. But since such knowledges of extinction and non-production are not acceptable (as enlightenment), there is (another) verse.

2B2C-2A2B-2B2B-2A2 Root text

Primordial nature without cessation by the path called seeing. What type of conception is extinguished? What is it that is attained that is non-produced?

It is thus.

2B2C-2A2B-2B2B-2A3 Commentary

This is the intention (of the Venerable Maitreyanatha). If the natural entity of thusness is ultimately separate from cessation which has the characteristic of obstructing the extinction and production of what is produced and not produced respectively, then what produced entities such as conceptions and so forth are extinguished or what unproduced productionless substrate is produced by the force of your path of seeing that mistakenly strongly settles upon those properties? Thus since it does not exist even in the slightest, you should accept only our textual tradition.

2B2C-2A2B-2B2B-2B Refuting through contradiction with the acceptance
2B2C-2A2B-2B2B-2B1 Making a connection

It is not like that. If we accept that phenomena (already) exist perfectly, (then) the *Bhagavan's* complete abandonment of afflictive and knowledge obstructions and conceptions occasions great surprise. This is taught by an interceding verse.

2B2C-2A2B-2B2B-2B2 Root text

(The fact) that others say that phenomena indeed exist, yet the teacher extinguished obscurations regarding what is knowable is amazing to me!

It is thus.

2B2C-2A2B-2B2B-2B3 Commentary
2B2C-2A2B-2B2B-2B3A General refutation
2B2C-2A2B-2B2B-2B3B Meaning of the words
2B2C-2A2B-2B2B-2B3B-1 Stages of meditation upon the essential meaning
2B2C-2A2B-2B2B-2B3B-1A Grounds of the yoga which realizes selflessness of persons
2B2C-2A2B-2B2B-2B3B-1A1 Reasoning arisen from contemplation
2B2C-2A2B-2B2B-2B3B-1A2 Yoga arisen from meditation
2B2C-2A2B-2B2B-2B3B-1A3 The result of meditation

1) With regard to that, because empty of production and disintegration, 2) meditating that, "There is no self," 3) having completely cast out strong settling upon a self, perfectly observing the substrate of production and disintegration, which arise dependently, such as the aggregates which are devoid of that (self).

2B2C-2A2B-2B2B-2B3B-1B Grounds of the yoga which realizes apprehendeds and apprehenders empty of being other substances
2B2C-2A2B-2B2B-2B3B-1B1 Having depended upon reasoning arisen from contemplation, the stages of meditation in equipoise
2B2C-2A2B-2B2B-2B3B-1B1A Reasoning arisen from contemplation
2B2C-2A2B-2B2B-2B3B-1B1B Yoga arisen from meditation
2B2C-2A2B-2B2B-2B3B-1B1C The result of meditation

1) (And) because blue and its awareness are invariably observed together, 2) formulating the idea: "This (blue) is merely mind, there are no external objects," and 3) through not completely casting out strong settling upon the mind which has the aspect of an apprehender, strong settling upon external objects (is) abandoned"

2B2C-2A2B-2B2B-2B3B-1B2 The stages of mental attention in subsequent attainment

By determining that: if apprehendeds do not exist, apprehenders do not existÑhaving dispelled even that mere cognition with the characteristic of a type of apprehender, resolving that: "This exalted wisdom of non-duality is the only entity which perfectly exist,"

2B2C-2A2B-2B2B-2B3B-1C Grounds of the yoga which realizes all phenomena as empty of true (existence)
2B2C-2A2B-2B2B-2B3B-1C1 Reasoning arisen from contemplation
2B2C-2A2B-2B2B-2B3B-1C2 Yoga arisen from meditation
2B2C-2A2B-2B2B-2B3B-1C3 The result of meditation

1) Furthermore, even that (exalted wisdom of non-duality) is like an illusion, without entitiness, because of being a dependent-arising, hence 2) by meditating: "When perfectly (analyzed by reasoning), it is free of the entity of judgment as solely a thing or a non-thing and so forth," 3) when the strength of meditation is accomplished, like one who knows jewels, silver, and so forth, all mistaken signs are abandoned. When the non-conceptualizing awareness which appears as an illusory-like entity perfectly arises as what is to be individually personally cognized, the yogi perfectly abandons the knowledge obstructions.

2B2C-2A2B-2B2B-2B3B-2 Explaining the mere meaning of the root words
2B2C-2A2B-2B2B-2B3B-2A Demonstration harming ultimately existing obscurations

It is not like that. It is like the apprehension of the entity of mere insubstantial space, since there is the apprehension of a self-entity which not produced and does not abandon (obstructions). If the entities of the mere knowledge of momentary phenomena and the characteristics of what is to be known were to ultimately exist, then meditating upon the antidotes is like (meditating) on space, they do nothing at all.

2B2C-2A2B-2B2B-2B3B-2B The contradiction between accepting that and the acceptance asserting the ability to abandon the seeds of knowledge obstructions

Therefore, since others do not turn away from the distortions of strong settling on things, that the *Bhagavan* completely abandoned the knowledge obstructions and yet phenomena are also accepted as existing (truly): that acceptance of mutually contradictory meanings is amazing to me!

2B2C-2A2B-2B2B-3 Since desiring to attain final great enlightenment, the demonstration that it is necessary to accept all phenomena as empty of truth
2B2C-2A2B-2B2B-3A Making a connection

Having thus rejected the position of existence, by firmly taking the position of non-entitiness, those desiring liberation should accept only this. The position in which to stand firm (is taught) with an interceding verse.

2B2C-2A2B-2B2B-3B Root text

With regard to this there is nothing to be removed, not the slightest to be posited. One who authentically sees the very reality, having seen it is liberated.

It is taught.

2B2C-2A2B-2B2B-3B1 Abiding state of basic properties
2B2C-2A2B-2B2B-3B2 The view which realizes that
2B2C-2A2B-2B2B-3B3 Result of familiarization with the view

2B2C-2A2B-2B2B-3C Commentary

Therefore, since liberation through strongly settling on things is unacceptable, all phenomena, such as forms, are dependent-arisings, neither posited nor rejected with an entity of deprecation or superimposition, (but) this very entity of perfectly existing conventionally should be investigated as the entity of non-inherent existence and so forth. That be so, by turning away from errors in that way, like an illusory elephant defeating another illusory elephant, in seeing thusness one will be completely liberated.

2B2C-2A2B-2B2C The self entity of peak training of the path of seeing
2B2C-2A2B-2B2C-1 Actual
2B2C-2A2B-2B2C-1A Making a connection

Having thus mentioned (a topic) that came along the way, the real path of seeing (follows).

2B2C-2A2B-2B2C-1B Root text

What is reciprocally included in each of them such as generosity, are included in the forbearance of one instant and are here the path of seeing.

It is taught.

2B2C-2A2B-2B2C-1C Commentary

2B2C-2A2B-2B2C-1C1 Actual

Each of the six perfections of generosity and so forth are reciprocally included as before in each entity of generosity and so forth, (and they are) included in one instant of forbearance that knows the dharma regarding suffering. Readily distinguished by the complete purity of the three spheres and produced with thirty-six aspects, here this clear realization of the peak is the path of seeing.

2B2C-2A2B-2B2C-1C2 The activity of that

When that is produced the 108 conceptions of apprehendeds and apprehenders, by the divisions of the realms of desire, form, and formless, (each) with nine aspects for each of the four conceptions, are abandoned. The abandonment of the 108 latent afflictive emotions which give rise to the conceptions and are included in them is attained by the nature of dependent-arising.

2B2C-2A2B-2B2C-2 Empowering the abandonments
2B2C-2A2B-2B2C-2A Making a connection

In order to gain mastery, repeatedly meditate on just that, is taught by the (following) interceding verse.

2B2C-2A2B-2B2C-2B Root text

Then, absorbed in the meditative stabilization of loftily looking lion, survey the forward order and reverse order of dependent-arising.

It is thus.

2B2C-2A2B-2B2C-2C Commentary
2B2C-2A2B-2B2C-2C1 Peak training of the path of seeing included in equipoise

Because there is no fear of the afflictive and knowledge obstructions for the yogi who has attained the path of seeing, absorbed in the meditative stabilization of a loftily looking lion.

2B2C-2A2B-2B2C-2C2 Having viewed by the wisdom seeing (directly) which is attained subsequent to that, the peak training of the path of seeing which is to be passed over

Later, in relation to dependent arising, he reflects upon the forward order thus: "(Karmic) formations are conditioned by ignorance," and the reverse order thus: "Through ceasing birth, aging and death cease."

2B2C-2A2B-3 Peak training of the path of meditation
2B2C-2A2B-3A The antidote: the path of meditation
2B2C-2A2B-3A1 Making a connection

Having thus described the path of seeing, since abandoning the discordant class is easy to understand if the basis has been previously established, (that) basis is the path of meditation.

2B2C-2A2B-3A2 Root text
2B2C-2A2B-3A2A General presentation
2B2C-2A2B-3A2A-1 Manner of showing in the sutra

(Meditations) coming and going in two ways through nine absorptions including cessation, (are) bounded by non-equipoise consciousness which belongs to the desire (realm), passing over one, two, three, four, five, six, seven, and eight, surpassing the absorptions, (one) proceeds without equal until (absorption of) cessation.

It is taught.

2B2C-2A2B-3A2A-2 Manner of summarizing by the treatise
2B2C-2A2B-3A2A-3 Explaining the nature of leaping

2B2C-2A2B-3A2B Meaning of the words
2B2C-2A2B-3A3 Commentary
2B2C-2A2B-3A3A Preparation

(In their meditation,) the bodhisattvas, go from the first concentration to [absorption of] cessation, and then return from [absorption of] cessation to the first concentration, thus by means of the two types - the regular and irregular order - going and coming back through the nine absorptions characteristic of the four concentrations, the four formless (realms), and (the absorption of) cessation.

2B2C-2A2B-3A3B Actual

Again (bodhisattvas) enter the absorption of the first concentration then rise to [absorption of] cessation. Similarly, (starting) from the source without discrimination and without non-discrimination, they enter the absorption of cessation, then rise to observe the adjoining absorption. Then poised in the consciousness which utilizes the desire (realm) with an entity of a boundary, (they) rise by the strength of their skill in means to a non-equipoise consciousness. Having actualized that, (they) next (enter) [absorption of] cessation. Then (they go back) to non-equipoise (consciousness). Next, leaving behind a single [absorption of] cessation, (they enter) the source without discrimination and without non-discrimination. Then (they go back) to non-equipoise (consciousness). Then leaving two behind, (they enter) the source of nothingness. Then (they go back) to non-equipoise (consciousness). In a similar (manner they proceed) until leaving behind eight and (enter) the first concentration. Then (they go back) to non-equipoise (consciousness).

2B2C-2A2B-3A3C Summarizing the conclusion

Having thus left behind one and so forth through to the absorption of cessation, proceeding with (this) unparalleled procedure their progress is unequaled, (and they) actualize the characteristic of mastery in entering absorptions which leap over. (This is the peak training of the) path of meditation.

2B2C-2A2B-3B The objects to be abandoned: the conceptions
2B2C-2A2B-3B1 Making a general connection

Having thus stated the path of meditation, it is necessary to describe the four types of discordant class in order to abandon (what is to be abandoned) there.

2B2C-2A2B-3B2 The individual entities
2B2C-2A2B-3B2A Conceptions of apprehendeds
2B2C-2A2B-3B2A-1 Conceptions of apprehendeds to be engaged in
2B2C-2A2B-3B2A-1A Making a connection

For now, the first conceptions of apprehendeds.

2B2C-2A2B-3B2A-1B Root text

This (first) one of the conceptions of apprehendeds ranges over the aspects of training with regard to: brief, extensive, not completely held within the protection of Buddha, qualities of the three times do not exist, the threefold excellent path.

It is taught.

2B2C-2A2B-3B2A-1C Commentary

The first conception of apprehendeds is nine-fold. The objects to be abandoned in this case, the object-possessors in the context of the (peak) training of the path of meditation, are: 1) the brief Dharma which fosters sentient beings who like the brief, 2) the extensive which fosters sentient beings who like the extensive, 3) not held within the Buddha's protection due to lack of effort with regard to the meanings as it was explained, 4) lacking excellent qualities of the path of preparation by stopping arising, 5) lacking excellent qualities of the path of seeing by not having the cause of perfectly producing, 6) lacking the excellent qualities of the path of meditation since the future does not exist, 7) the path of preparation for nirvana by averting errors and so forth, 8) the path of seeing by actually achieving emptiness, and 9) the path of meditation by meditating upon non-inherent existence.

2B2C-2A2B-3B2A-2 Conceptions of apprehendeds to be withdrawn from
2B2C-2A2B-3B2A-2A Making a connection

Having thus shown the first, (next are) the second conceptions of apprehendeds.

2B2C-2A2B-3B2A-2B Root text

The second conceptions to be known on the path of meditation have objects of the engaging minds and mental factors: mind not produced, non-attention to the essence of enlightenment, attention to the lesser vehicles, non-attention to complete enlightenment, meditation, non-meditation, opposite from them, and not according with the meaning.

It is taught.

2B2C-2A2B-3B2A-2C Commentary

The second conceptions of apprehendeds are nine-fold. The objects to be abandoned in this case, object-possessors in the context of engaging the minds and mental factors of the path of meditation, are: 1) not producing the mind of enlightenment due to separation from the virtuous friend and so forth, 2) non-attention to the essence of enlightenment by lacking the special merit of observing Buddhas, 3) by having the lineage of hearers, attention to their vehicle, 4) by having the lineage of solitary buddhas, actualizing their vehicle, 5) non-attention to perfectly complete enlightenment by not having accomplished the perfection of wisdom, 6) meditation with associated observed object, 7) non-meditation without observed object, 8) not without meditation and also non-meditation by lacking observed object and also non-observed object, and 9) not according with the meaning due to strongly settling upon the distorted.

2B2C-2A2B-3B2B Conceptions of apprehenders
2B2C-2A2B-3B2B-1 Conceptions of apprehenders of substantial existents
2B2C-2A2B-3B2B-1A Making a connection

Thus, having shown the second, (next are) the first conceptions of apprehenders.

2B2C-2A2B-3B2B-1B Root text

It is said one should know that the first (conceptions) apprehenders ranges over imputed sentient beings, imputed phenomena, not empty, attachment, essence of analysis, activity towards things, the three vehicles, impure gifts, and disturbed behavior.

It is taught.

2B2C-2A2B-3B2B-1C Commentary

As before, (the first) conceptions of apprehenders are nine-fold. The object-possessors in the context of (peak) training of the path of meditation are: 1) imputed sentient beings since they are not produced as substantially existent, 2) imputed to phenomena since they are mere appearances, 3) phenomena such as the exalted knower of all aspects are not empty because of coming to [know] all, 4) attachment to phenomena by not abandoning strong settling upon all aspects, 5) finely analyzing phenomena due to realizing non-entitiness, 6) acting (to accomplish) the objects of intent which are the properties (of the pacification of suffering) due to not acting (to accomplish) the objects of intent, 7) definite emergence of the three vehicles by not observing form and so forth, 8) gifts are impure since they do not properly engage, and 9) disturbed behavior due to practicing while observing [the three spheres of] generosity and so forth.

2B2C-2A2B-3B2B-2 Conceptions of apprehenders of imputed existents
2B2C-2A2B-3B2B-2A Shown in brief
2B2C-2A2B-3B2B-2A1 Making a connection

Having thus shown the first, (next are) the second conceptions of apprehenders.

PART FIVE

2B2C-2A2B-3B2B-2A2 Root text

Nine other types of object-possessors of imputed sentient beings and their cause. The discordant class connected with the path of meditation are destroyed by that.

It is taught.

2B2C-2A2B-3B2B-2A3 Commentary

The second conceptions of apprehenders are of nine types. The objects perfectly abandoned by the path of meditation are imputed sentient beings, the cause which establishes that, and the observed object of mere appearance since they are the discordant class connected with that.

2B2C-2A2B-3B2B-2B Explained extensively
2B2C-2A2B-3B2B-2B1 Making a connection

(In answer) to the question, "What are the nine types?" they are stated in two interceding verses.

2B2C-2A2B-3B2B-2B2 Root text

Final conceptions are regarded as thoroughly confused concerning: according to essence, threefold obscuration of the three exalted knowers of all, path of pacification, concomitant with and not concomitant with thusness and so forth, inequality, suffering and so forth, the nature of afflictive emotions, and non-duality.

It is taught.

2B2C-2A2B-3B2B-2B3 Commentary

As before, the final conceptions of apprehenders are regarded as nine types—the object possessors (which are abandoned) in the context of engaging the minds and mental factors of the path of meditation. They are thoroughly confused about: 1) the obscurations of the exalted knower of all aspects by not fully knowing all aspects, 2) the obscurations of the knower of paths by not fully knowing all paths, 3) the obscurations of the knower of all by not fully knowing all bases, 4) the path which purifies all (obscurations), by not fully

knowing the perfection of wisdom, 5) concomitance and non-concomitance with thusness and so forth by not fully knowing objects of knowledge such as form and so forth and thusness, 6) inequality by not fully knowing the self entities of *mara*s and so forth, 7) true sufferings and so forth by grasping the meaning in accordance with the sound, 8) the nature of afflictive emotions and so forth by not fully knowing the entity of attachment and so forth, and 9) non-duality by not fully knowing the characteristics of apprehendeds and apprehenders.

2B2C-2A2B-3B3 Summarizing the meanings

One should keep in mind that, "for abandoning those four types of discordant classes on the path of meditation, there are also four different types of antidotes divided like that."

2B2C-2A2B-3C The beneficial qualities (attained through abandonment of the objects to be abandoned by the antidotes)
2B2C-2A2B-3C1 Making a connection

As before, when the 108 conceptions are abandoned, the 108 afflictive emotions included by them are simultaneously abandoned. The fulfillment of all the qualities depends upon the bodhisattva remaining on the path of meditation. This is stated in the (following) interceding verses.

2B2C-2A2B-3C2 Root text

The consummation of excellent qualities brings happiness to migrators in all respects, like sick people recovering after a long time at the end of an epidemic. Everything sustains that great bodhisattva who is enriched with the supreme fruits, as rivers (flow) to the great ocean.

It is said.

2B2C-2A2B-3C3 Commentary

Eliminating those four classes of conceptions which cause harm like an infectious disease through familiarity with the path of meditation is like joyfully regaining one's health, since the hindrances are gone. The fulfillment of all excellent qualities skilled in bringing happiness in all ways, depends upon compassion. As rivers to a great ocean, everything included in the three vehicles comes in all ways to the bodhisattva abiding on the path of meditation who is beautified with the attainment of the final fruits.

2B2C-2A2B-4 Uninterrupted peak training
2B2C-2A2B-4A Actual
2B2C-2A2B-4A1 Shown to be indicated by many merits
2B2C-2A2B-4A1A Making a connection

Since the uninterrupted path is after the path of meditation, the uninterrupted meditative stabilization (is next).

2B2C-2A2B-4A1B Root text

The uninterrupted meditative stabilization which continues through to buddhahood is the exalted knower of all itself. It has more merit than, for example, the virtue of establishing beings of the billion worlds in the perfect realization of the hearers and rhinoceroses, and in the faultlessness of bodhisattvas.

It is taught.

2B2C-2A2B-4A1C Commentary

Compared to the merit produced from, for example, someone setting the sentient beings of the mundane realms of the great trichiliocosm in hearers, solitary buddhas, and the faultlessness of bodhisattvas, there is even more merit in the meditative stabilization which is uninterrupted until the attainment of buddhahood, which is the exalted knower of all aspects itself, here is called the uninterrupted meditative stabilization.

2B2C-2A2B-4A2 Explanation of the observed object and aspect
2B2C-2A2B-4A2A Question

(In answer) to the question, "What is the observed object of that and so forth?" the observed object and so forth are stated in the (following) interceding verse.

2B2C-2A2B-4A2B Response
2B2C-2A2B-4A2B-1 Root text

Its observed object is insubstantial. The empowering condition is regarded as mindfulness (and) the aspect is pacification. Regarding this the chatterers continually argue.

It is thus.

2B2C-2A2B-4A2B-2 Commentary
2B2C-2A2B-4A2B-2A The actual

The observed object condition of this uninterrupted meditative stabilization is phenomena as insubstantial. The empowering condition is mindfulness. The aspect is pacification by nature.

2B2C-2A2B-4A2B-2B The state shown as profound

Because it is difficult to fathom this state, controversies continually arise from the chatterers who have not realized skill in means. They are driven away by skill in means. This serves the intention of indicating its profundity.

2B2C-2A2B-4B Dispelling wrong conceptions

(In answer) to the question, "What wrong conceptions will be eliminated in producing (that) meditative stabilization by those possessing a wealth of understanding?" After meditative stabilization are the wrong conceptions.

2B2C-2A2B-4B2 Root text

The wrong conceptions of proponents based on the exalted knower of all aspects are asserted to be sixteen: the appropriate observed object and determining its entity, the exalted wisdom of the exalted knower of all aspects, ultimate and conventional, training, the Three Jewels, method, realization of the Muni*, distortions, together with the path, antidotes and discordant classes, characteristics, and meditation.*

It is taught.

2B2C-2A2B-4B3 Commentary
2B2C-2A2B-4B3A Identifying the wrong conceptions, the objects to be dispelled

The sixteen wrong conceptions of all disputants who do not know the skill in means of the bodhisattva are of a doubtful nature due to the unsuitability of establishing propositions which are mutually contradictory, and are the basis of the exalted knower of all aspects whose objects are as mentioned. (They consist of wrong conceptions about:) 1) the appropriate observed object since compounded and non-compounded elements are insubstantial, 2) determining the entity of the observed object because there is no inherent

existence in all ways, 3) the exalted wisdom of the exalted knower of all aspects by not observing substantiality or insubstantiality, 4-5) the two, conventional and ultimate truth, with an entity of thusness, 6) training by not observing generosity and so forth, 7) the Buddha Jewel since there is no object to be realized, 8) the Dharma Jewel since it is merely imputed by a name, 9) the Sangha Jewel since observing form and so forth is stopped, 10) skill in means by not observing generosity and so forth, 11) the clear realizations of the *Tathagata* since realizing the entities of the substantial, insubstantial, and both, is stopped, 12) distortions regarding permanence and so forth with the impermanence and so forth which establishes elaborations, 13) the path by not actualizing the result of the path which is developed, 14) discordant class and antidotes since rejection and acceptance do not exist, 15) the characteristics of phenomena since the substrate does not exist, and 16) meditation since specific and general characteristics are inappropriate.

2B2C-2A2B-4B3B Having dispelled them, to instruct about generating the uninterrupted peak training

Therefore, arguments having an approach of the conventional and ultimate are to be responded to by means of the ultimate and conventional respectively. Having perfectly produced complete certainty after driving away a thousand (uncertainties) with skill in means relying on the two truths, those bodhisattvas desirous of virtue should produce the uninterrupted meditative stabilization.

2B2C-2A2C Summarizing the section

From *The Treatise of Oral Instructions of the Perfection of Wisdom, called 'Ornament for Clear Realization*,' the commentary of the fifth chapter.

CHAPTER SIX
SERIAL TRAINING

2B2C-2B Stabilizing causes and effects
2B2C-2B1 Serial training: meditation to attain stability
2B2C-2B1A Making a connection by positing relation

The clear realization of the peak is attained through focusing on the respective order of the meanings which are realized individually and collectively. In order to make them stable by meditating on the aspects, the clear realization of the serial (follows).

2B2C-2B1B Explaining the text of the chapter
2B2C-2B1B-1 Root text

(From) generosity through wisdom, recollection of buddha and so forth, phenomena as insubstantial entities, are asserted to be serial activities.

It is taught.

2B2C-2B1B-2 Commentary

That which are asserted to be the realizations of serial activities are: (1-6) xx perfectly achieving the ten grounds because the (final) four perfections are included within the perfection of wisdom, by perfectly completing in all ways the six perfections of generosity and so forth which are distinguished by the complete purity of the three spheres, 7a) the close placements of mindfulness and so forth, b) the aspects of the branches of enlightenment, and the eightfold path of superiors, c) the threefold recollection of buddha with the characteristic of not remembering ultimately (which) respectively express the paths of i) a partial concordance with definite discrimination, ii) seeing, and iii) meditation, 8) similarly, recollection of virtuous, non-virtuous, and neutral dharmas, 9) as before, recollection of the irreversible bodhisattva superior sangha, (10-12) similarly, recollections of ethics, giving, and god, and 13) bearing in mind that all phenomena such as form and so forth are insubstantial entities.

2B2C-2B1C Summarizing the section

From: *The Treatise of Oral Instructions of the Perfection of Wisdom, called 'Ornament for Clear Realization*,' the commentary of the sixth section.

CHAPTER SEVEN
MOMENTARY TRAINING

2B2C-2B2 Momentary training: attainment of stability
2B2C-2B2A Making a connection by positing the relation

In order to become thoroughly familiar with the serial clear realizations, one meditates on them in a single moment. Thus there is manifest, complete enlightenment of a single moment. It has four types with characteristics (to be explained as follows):

2B2C-2B2B Explaining the text of the chapter
2B2C-2B2B-1 Momentary training which is not fully ripened
2B2C-2B2B-1A Actual
2B2C-2B2B-1A1 Making a connection

First is manifest complete enlightenment of a single moment characterized by in one moment (making manifest) all uncontaminated phenomena not fully ripened.

2B2C-2B2B-1A2 Root text

One should understand the realizations of the Sage as instantaneous because all uncontaminated phenomena are included by each of generosity and so forth.

It is taught.

2B2C-2B2B-1A3 Commentary

With regard to the entity of the sphere of reality (*dharmadhatu*), traditionally there is (the statement):

One thing is the entity of all things.
All things are the entity of one thing.
Whoever sees the thusness of one thing
Sees the thusness of all things.
(*Treatise of Four Hundred Stanzas*, Aryadeva)

Not only do many include one, but a single moment which observes the exalted wisdom of generosity and so forth, with the entity free from distortions of definitely apprehending individual things, includes all phenomena with the characteristics from generosity and so forth, through the eighty excellent minor marks. The realization of the bodhisattva sage is to be known as manifest complete enlightenment in a single moment.

2B2C-2B2B-1B Analogies which indicate that
2B2C-2B2B-1B1 Making a connection

(In answer) to the question, "Yet how are all uncontaminateds included when observing one uncontaminated exalted wisdom?" (there is) a mundane analogy:

2B2C-2B2B-1B2 Root text

Just as when a being moves an entire wheel pump at once with a single movement of the foot, knowing in a single moment is like that.

It is taught.

2B2C-2B2B-1B3 Commentary

For example, when due to prior excellent construction by a skilled craftsman, an entire wheel pump moves together at once, set in motion by a person with a single foot movement, similarly by the impetus of former prayers and the strength of the sphere of reality, in just one instant, (the bodhisattva) manifests all similar types when observing a single uncontaminated exalted wisdom.

2B2C-2B2B-2 Fully ripened momentary training
2B2C-2B2B-2A Making a connection

Thus having shown the first, the second manifest complete enlightenment in a single moment has the characteristic of (realizing) all phenomena as uncontaminated instantaneously in the context of the reality of the fully ripened.

2B2C-2B2B-2B Root text

When the state of the reality of the fully ripened, which consists of the nature of all white phenomena, produces the perfection of wisdom, that is instantaneous exalted wisdom.

It is taught.

2B2C-2B2B-2C Commentary

When bodhisattvas, through meditation upon the antidotes, are free from all discordant classes, the state of the nature of the fully ripened completely pure class produces a white entity free from all stains, like the autumn moon. The exalted wisdom realizing all uncontaminateds, which has reached a fully ripened state in just a single moment, is the manifest complete enlightenment in a single moment which is the perfection of wisdom.

2B2C-2B2B-3 Momentary training without characteristics
2B2C-2B2B-3A Making a connection

Having thus shown the second, the third manifest complete enlightenment in a single moment has the characteristic of instantaneously (manifesting) all phenomena as without characteristics.

2B2C-2B2B-3B Root text

Remaining (in the conviction that) all phenomena are like dreams in his activities of generosity and so forth, (the bodhisattva) realizes in a single moment that all phenomena are without characteristics.

It is taught.

2B2C-2B2B-3C Commentary

Experienced in the two collections through prior familiarization with all phenomena as like dreams, on the occasion of realization he abides on all phenomena, such as the appropriated aggregates and so forth, as having the very entity of dreams.

Abiding through accomplishing the six perfections, generosity and so forth, with the aspect of the definite realization of the entities of generosity and so forth, thinking "All phenomena are without characteristics," he knows in just a single moment phenomena of the entity of the thoroughly afflicted and the completely pure as merely without characteristics. This is manifest complete enlightenment in a single moment.

2B2C-2B2B-4 Non-dual momentary training
2B2C-2B2B-4A Making a connection

Having thus shown the third, the fourth manifest complete enlightenment has the characteristic of a single moment (manifesting) all phenomena as the characteristic of non-duality.

2B2C-2B2B-4B Root text

> *When dreams and the vision of them are not seen in a dualistic manner, (the bodhisattva) instantaneously sees the thusness of non-dual phenomena.*

It is taught.

2B2C-2B2B-4C Commentary

Being naturally familiar with the abandonment of dualistic appearances without interruption for a long time, when a bodhisattva has uprooted the latencies of dualistic appearances and does not see in a manner of apprehendeds and apprehenders, (regarding) dreams as apprehendeds and seeing dreams as apprehenders, then he realizes the non-dual suchness of phenomena in a single moment. "All phenomena are also of just a nature like that" is manifest complete enlightenment in a single moment.

2B2C-2B2C Summarizing the section

From: *The Treatise of Oral Instructions of the Perfection of Wisdom, called 'Ornament for Clear Realization*,' the commentary of the seventh section.

CHAPTER EIGHT
TRUTH BODY

2B2C-3 Explaining the truth body extensively
2B2C-3A Making a connection by positing the relation

In the second instant of thoroughly meditating upon manifest complete enlightenment in a single moment there is manifest complete enlightenment as the truth body. Namely, by the divisions of nature body and so forth, as that is four-fold:

2B2C-3B Explaining the text of the chapter
2B2C-3B1 Presentation of the bodies

2B2C-3B1A General meaning
2B2C-3B1A-1 Temporal boundary of accomplishing the result
2B2C-3B1A-2 Identifying the entity of the three bodies
2B2C-3B1A-3 Dispelling distorted conceptions regarding that

2B2C-3B1B Meaning of the branches
2B2C-3B1B-1 Nature body (*svabhavikakaya*)
2B2C-3B1B-1A Making a connection

First, the nature body:

2B2C-3B1B-1B Root text

The nature body of the Sage has attained those uncontaminated dharmas, completely pure in all ways, their nature possessing the characteristic.

It is taught.

2B2C-3B1B-1C Commentary
2B2C-3B1B-1C1 Actual

The nature body of the Sage Buddha Bhagavan: 1) the essence of exalted wisdom such as the close placements of mindfulness and so forth, the mere entity of the sphere of reality of the supermundane, the uncontaminated, 2) since stains (are) merely adventitious, completely pure in all ways, and 3) the mere entity of the self (nature) of those which became the characteristic of isolation by self nature, the mere entity of non-generation – are this. Since an object which is not created, it is attained through the supermundane path; since it is not made, it is attained through illusion-like consciousness realizing all phenomena.

2B2C-3B1B-1C2 The need to posit the three bodies possessing features, as different from the body of mere dharma (or: dharmata)

The remaining three bodies – ultimately the entities of dharmata, appearing as real conventionalities, differentiated by as many aspirations at there are– are presented as the spheres of activity of the buddhas, bodhisattvas, and hearers and so forth. Because the aforesaid was shown, because of arising in the tradition: “Why is the isolated asserted as merely not different from (that which) became isolated?” – although not different (entities) from that, (they are) presented as different.

2B2C-3B1B-2 Exalted wisdom truth body
2B2C-3B1B-2A Actual meaning
2B2C-3B1B-2A1 Showing the exalted wisdom truth body as different from the three bodies
2B2C-3B1B-2A1A Making a connection

Thus, having shown the first body, the second, the truth body – the essence of the exalted wisdom of non-elaboration, the entities of uncontaminated close placements of mindfulness and so forth:

2B2C-3B1B-2A1B Root text

Classes harmonious with enlightenment, immeasurables, complete liberations, the essence of the nine serial absorptions, entrances of the ten totalities and the masteries – eightfold through thorough division, lack of conflict, exalted knower of resolve, clairvoyances, perfect accurate cognitions, the four purified in all ways, ten powers, ten strengths, four fearlessnesses, three types of nothing to guard, threefold close placements of mindfulness, nature of not having forgetfulness, imprints perfectly destroyed, great compassion for beings, unshared features of only the Sage – those eighteen which are explained and the exalted knower of all aspects itself etc., are expressed as truth body.

It is taught.

2B2C-3B1B-2A1C Commentary
2B2C-3B1B-2A1C-1 Divisions
2B2C-3B1B-2A1C-1A [First four sets]

1) From the close placements of mindfulness and so forth through the eight-fold path of superiors, the classes of enlightenment,
2) like the former, love and so forth, the immeasurables, the Brahma abodes,
3a) by discriminating the inner (yogi) as embodied and formless, viewing external form – two, b) the complete liberation of beauty manifested by the body, having completed, to abide – one, c) space, consciousness, nothing at all, and without (gross) discrimination (yet) not without (subtle) discrimination entrances – four, and d) ceasing discrimination and feeling – one; thus the eight complete liberations,
4a) four concentrations of the form realm, b) four formless absorptions, and c) absorption of cessation – the nine serially abiding absorptions,

2B2C-3B1B-2A1C-1B Fifth set
2B2C-3B1B-2A1C-1B1 Actual meaning
2B2C-3B1B-2A1C-1B1A Entity

5a) earth, b) water, c) fire, d) wind, e) blue, f) yellow, g) red, h) white, i) space, and j) consciousness – the ten types of totalities,

2B2C-3B1B-2A1C-1B1B Divisions
2B2C-3B1B-2A1C-1B1C Mental support
2B2C-3B1B-2A1C-1B1D The manner of training
2B2C-3B1B-2A1C-1B1E The function of meditating like that
2B2C-3B1B-2A1C-1B1F The meaning of the name ‘totality’ (etymology)

2B2C-3B1B-2A1C-1B2 Differentiation of complete liberations, masteries, and totalities

2B2C-3B1B-2A1C-1C [Sixth through twenty-first sets]

6a) through discriminations of the inner (yogi) as form and formless, individually viewing external forms in the aspects of great and small and having mastered those, to know – four, and b) through only discriminations of the inner (yogi) as formless, having mastered blue, yellow, red, and white, to see – the four types – hence eight types of entrances of mastery,
7) the meditative stabilization which uproots the continuity of the enemies – the afflictions – included in the continua of others – that which is the aforesaid, without afflictions,
8) perfectly separated from all signs and, attachment destroyed, through accomplishing the prayers which dispel doubts, to engage for as long as cyclic existence exists and as long as liberation exists – the aforesaid exalted knower of resolve,

9) the six clairvoyances and
10) the four individual correct knowledges explained before,
11) completely purified support, observed object, mind, and exalted wisdom – the aforesaid four purities,
12) control over a) life span, b) mind, c) articles, d) actions, e) rebirth, f) aspiration, g) wishes, h) magical manifestations, i) exalted wisdom, and j) dharma – the aforesaid ten controls
13) the ten powers and
14) the four fearlessnesses explained before,
15) the Tathagata's behavior of body, speech, and mind completely purified, this does not have the thought considering, "I shall conceal distorted conduct through fear of others fully knowing" – the aforesaid three types of nothing to protect,
16) when teaching the dharma, to those desiring to listen, not desiring to listen, and both, respectively, to abide possessing only mindfulness in equanimity devoid of subsequent attachment, anger, and the two – the aforesaid three types of close placements of mindfulness
17) the characteristic of not passing beyond the time of enacting the welfare of sentient beings – the aforesaid nature of not having forgetfulness,
18) through abandoning the seeds of the entities of the latencies of afflictions and knowledge obscurations, to perfectly destroy imprints,
19) the very thought of benefit toward all sentient beings – the aforesaid great compassion itself toward beings,
20) the eighteen unshared features of the Buddha,
and 21) the exalted knower of all aspects itself etc. – and included by the term "and" are also the previously explained knower of paths itself and so forth.

2B2C-3B1B-2A1C-2 Positing those as the exalted wisdom truth body

The harmonious classes of enlightenment and so forth, by transforming states become the essential natures of the exalted wisdom of non-elaboration. All, also are clearly expressed as truth body. The aforesaid is someone's.

2B2C-3B1B-2A2 Refuting those not accepting as different

2B2C-3B1B-2A2A Expressing the tradition which asserts both the former and later verses of before as the brief presentation and extensive explanation of the nature body.

The entity body of the Sage, that which is uncontaminated dharmas, the totally pure aspect that has been attained inherently characterized.

Others, in accordance with the words because all contaminateds are included also in each of generosity and so forth, the realization of a single moment of the Sages should be known, having accepted only supermundane uncontaminated phenomena, the nature body is possessing the characteristic of that which is mere non-generation, the nature of those. Hence, although that itself is the entity body, it is indicated as the so-called truth body, having made unmanifest the cooperative particle (*bhavapratyaya*). Having thoroughly explained thus, if asked, "What are some of those uncontaminated phenomena which are possessing the characteristic of various collections, the truth body?" The verses such as classes harmonious with enlightenment, immeasurable, act to enter into (the explanation).

2B2C-3B1B-2A2B Although two dissimilar bodies are shown individually, the assertion of lack of fault of not engaging the meaning of the words

Some others say: "If like those, by means of the generation of appearance – the special conventional aim of the yogi – by completely transforming, becomes (uncontaminated), enacted the deeds with the aim of demonstrating the dharma and so forth, non-dual mind

and mental factors – those which have to be included without doubt, how are they included?"

2B2C-3B1B-2A3 Dispelling arguments regarding those who assert as different
2B2C-3B1B-2A3A Arguments

Someone says, "In the verse nature together with complete enjoyment, another, the emanation likewise, truth body together with deeds – perfectly expressed as four types – since just after the word "entitiness" there does not arise the word "truth body," the bodies are only three.

2B2C-3B1B-2A3B Reply

Some others say, "Necessary by the force of finely demonstrating, because in the face of joining the verses, joining deeds with only exalted wisdom – it is taught saying that. Hence, because of that, teaching as four bodies by other parties will not contradict."

2B2C-3B1B-2B Explaining the distinctions of that
2B2C-3B1B-2B1 Meditative stabilization without conflict (of afflictions)
2B2C-3B1B-2B1A Making a connection

Because the Buddha's meditative stabilization without conflict is to be distinguished from the meditative stabilization without conflict of the hearers and so forth, an interceding verse:

2B2C-3B1B-2B1B Root text

To view hearers without conflict merely prevents people's afflictions. The Victor's without conflict cuts their afflictions' continuity in towns and so forth.

It is taught.

2B2C-3B1B-2B1C Commentary

The meditative stabilization without conflict of the hearers and so forth – saying "If through seeing me, someone's afflictions were to be generated, it would not be suitable", is the mere prevention of the generation of people's afflictions. The Tathagata's meditative stabilization without conflict uproots the continuity of afflictions of all beings in towns and so forth.

2B2C-3B1B-2B2 Meditative stabilization of the exalted knower of resolve
2B2C-3B1B-2B2A Making a connection

Because the Tathagata's exalted knower of resolve was shown as distinguished from the knower of resolve of the hearers and so forth, an interceding verse:

2B2C-3B1B-2B2B Root text

The Buddha's exalted knower of resolve is accepted as spontaneous, abandoned adherence, unobstructed, abiding perpetually, and giving answers to all questions.

It is taught.

2B2C-3B1B-2B2C Commentary

The Tathagata's exalted knower of resolve is accepted to be: 1) engaging signlessness by its own character, 2) through not strongly settling upon properties, separated from adhering to form and so forth, 3) since afflictive and knowledge obscurations together with their imprints are abandoned, unobstructed to all objects of knowledge, 4) because of abiding as

long as cyclic existence exists, abiding continually, and 5) having acquired the individual and accurate cognitions, giving answers to all questions. That of the hearers and so forth, since merely the opposite, is not like that.

2B2C-3B1B-2C Dispelling arguments regarding that
2B2C-3B1B-2C1 Dispelling arguments regarding the permanence of the truth body
2B2C-3B1B-2C1A Making a connection through disputation

"Even when residing in the truth body with the entity of great compassion perpetually, why does it not enact benefits perpetually?" In order to give the reply to the aforesaid, an interceding verse:

2B2C-3B1B-2C1B Reply
2B2C-3B1B-2C1B-1 Depending on the distinctions of the collections in the continua of sentient beings
2B2C-3B1B-2C1B-1A Root text

Causes having fully ripened, to whomever, where, and when, actions become beneficial – then and there it appears.

It is taught.

2B2C-3B1B-2C1B-1B Commentary

Through meeting the virtuous friend and so forth, the seeds of the roots of virtue generated before having become the fully grown causes of observing the Buddha and so forth – to those sentient beings, at that time, having taught the Dharma and so forth it becomes congenial for a long time. At that time, through accomplishing previous prayers made in order to enact their welfare, although the Bhagavan appears then and there and abides nearby like a wish-granting gem at all times through performing activities for their welfare appropriately, for those born through the errors of their own karma, due to the causes being incomplete, the results do not appear to ripen them. Thinking (this) is the intention (of Venerable Maitreya).

2B2C-3B1B-2C1B-2 Explanation through example: the body does not directly appear if conditions in the continua of sentient beings are not complete
2B2C-3B1B-2C1B-2A Making a connection

Regarding the thought, "What is that like?" – through an interceding verse, the example:

2B2C-3B1B-2C1B-2B Root text

Although the god of rain sends down rain, as an impotent seed does not grow, although the buddhas appear, the unfortunate do not experience excellence.

It is taught.

2B2C-3B1B-2C1B-2C Commentary

For example: although the king of the gods sends down rain, mustard seeds and so forth which have become impotent through the entity of rot and so forth do not grow. Similarly, although in the mind of a buddha there arises the skill to fully complete all hopes, the unfortunate will not attain the excellence of hearing the holy Dharma and so forth.

2B2C-3B1B-2C2 Dispelling arguments regarding both pervasive and permanent
2B2C-3B1B-2C2A Question

If said, "The truth body, which is the essential nature of exalted wisdom, exists in the support which is the continua of certain individual yogis (and) arises in each moment. Why is it also declared to be 'pervasive and permanent'?"

2B2C-3B1B-2C2B Reply
2B2C-3B1B-2C2B-1 Making a connection

An interceding verse teaches that:

2B2C-3B1B-2C2B-2 Root text

Because of extensive activity like that, Buddha is described as pervasive. Because he himself is without exhaustion, he is also declared to be "permanent."

It is said.

2B2C-3B1B-2C2B-3 Commentary

Through the mode which was explained like that, by means of appearing at all (times), because of extensive performance of activities and, residing continually as long as cyclic existence exists, because the Bhagavan does not have extinction – respectively, Buddha is openly expressed as "pervasive and permanent."

2B2C-3B1B-3 Body of complete enjoyment (sambhogakaya)
2B2C-3B1B-3A Shown briefly by means of characteristics
2B2C-3B1B-3A1 Making a connection

Thus having shown two bodies, the third, the body of complete enjoyment, the very entity of the body of form (rupakaya), blazing with the signs and excellent marks.

2B2C-3B1B-3A2 Root text

This very essence of thirty-two signs and eighty marks of the Sage is accepted as the enjoyment body, because of closely enjoying the Mahayana.

It is taught.

2B2C-3B1B-3A3 Commentary

This very entity of thirty-two signs and eighty marks – because of closely using the extremely reproachless joy and bliss of the enjoyment of the Mahayana along with the great bodhisattvas residing on the ten grounds – is the body of complete enjoyment of the Bhagavan Buddha.

2B2C-3B1B-3B Qualities explained extensively
2B2C-3B1B-3B1 Signs
2B2C-3B1B-3B1A Resultant signs
2B2C-3B1B-3B1A-1 Making a connection

If said, "Those thirty-two signs, what are they?" – five interceding verses:

2B2C-3B1B-3B1A-2 Root text

Hands and feet (with) sign of wheels, tortoise feet, webs join digits of the hands and feet, hands along with feet tender and smooth, his body (has) seven elevated areas, long digits, broad heels, large straight body, legs not prominent, hairs point upward, shanks like the Aenaya's, long beautiful arms, secret organ well retracted in a sheath, golden hued and delicate skin, body hairs properly grown singly to the right, face adorned by treasury of hair, lion-like upper body, his shoulders curved, chest broad, unpleasant tastes appear to him as best tastes, symmetrical body

> *like the nayagrota (a banyan tree) , having an* ushnisha *on the head, tongue long and beautiful, Brahma voice, cheeks like a lion's, teeth very white, equal size, without gaps, no less than forty in number, azure eyes, eyelashes like the best of cows – these are the thirty-two signs.*

It is taught.

2B2C-3B1B-3B1A-3 Commentary

1) Through seeing off and receiving gurus and so forth, hands and feet possessing signs of wheels (chakras),
2) through firmness in maintaining vows, extremely even feet similar to the tortoise,
3) through cultivating the four means of assembling (disciples), the digits of the hands and feet are connected by webs like the king of swans,
4) through giving fine food and drink and so forth, hands and feet smooth and tender,
5) through giving the finest lickables and so forth, because areas of the hands and feet, two regions between the shoulders and nape are elevated, seven elevated areas,
6) through freeing from being killed, long digits,
7) through helping to live, broad heels,
8) through abandoning killing, a large, straight body,
9) through maintaining virtuous dharmas, legs and ankles are not prominent,
10) through promoting (others) to maintain virtue, the hairs of the body point upward,
11) having devoted (oneself) to the sciences, arts, and so forth, then through imparting (to others), calves like the Aenaya antelope's,
12) through not subsequently rejecting beings who request wealth and possessions, long beautiful arms,
13) through encouraging all beings to behave chastely and safeguarding the secret words of secrets, the secret organ retracts in a sheath,
14) through giving the best carpets (ding.wa), a hue like gold,
15) through the superior giving of fine houses and so forth, soft skin,
16) through completely avoiding distractions, separate body hairs curl clockwise,
17) through putting all higher beings in (their) appropriate state, face adorned (between the brows) by the hair treasury (i.e., circle of hair),
18) through not slighting (others) with haughty words in any way, upper body like the lion's,
19) through acting in accordance with that, pleasantly spoken and properly spoken (by others), extremely curved shoulders,
20) through giving medicine and so forth, broad chest (or: broad between the shoulders),
21) through serving sick beings, knowing the best of tastes,
22) through encouraging (others) to construct groves, parks, and so forth, symmetrical like the *nayagrota* (or: banyan) tree,
23) through giving exceedingly *viharas* and so forth, head having an ushnisha (crown protuberance),
24) through speaking soft (words) and so forth, a long tongue,
25) through causing sentient beings of all mundane realms to understand the holy Dharma, the voice of Brahma,
26) through abandoning idle words, cheeks like the lion's,
27) through honoring and so forth all beings, white teeth,
28) through complete purity of livelihood, equal teeth,
29) through always using true words, teeth without gaps (i.e., well set),
30) through abandonment of slanderous words, possessing forty teeth,
31) through viewing all sentient beings like an only son, azure eyes, and
32) through viewing (all sentient beings) without anger, eyelashes like a cow's.

2B2C-3B1B-3B1B Relation of causes and results

2B2C-3B1B-3B1B-1 Making a connection

"Signs achieved, since causes achieved" – an interceding verse:

2B2C-3B1B-3B1B-2 Root text

Whatever is the cause of the achievement of whichever sign on that, fully completing that and that perfectly accomplish these signs.

It is taught.

2B2C-3B1B-3B1B-3 Commentary

By fully completing that which is the cause of the achievement of whichever sign, these thirty-two signs arise.

2B2C-3B1B-3B1C Explaining the causes set forth in the sutras
2B2C-3B1B-3B1C-1 Making a connection

If asked, "What are the causes?" – after that, through interceding verses:

2B2C-3B1B-3B1C-2 Root text

Seeing off gurus and so forth, firmness in maintaining, cultivating assembly, giving fine articles, freeing those to be killed, promoting the maintaining of virtue and so forth, the characteristics of the achieving of causes as set forth in the sutra.

It is taught.

2B2C-3B1B-3B1C-3 Reason for not explaining extensively here (Commentary)

Since these two ordered verses were unraveled explaining the signs above, I shall not write it again.

2B2C-3B1B-3B2 Marks
2B2C-3B1B-3B2A Making a connection

Thus having expressed the signs, twelve interceding verses teach the excellent marks:

2B2C-3B1B-3B2B Root text

Sage's nails (are) copper colored, glossy and elevated, fingers rounded, well developed and tapered, veins not visible and without knots, ankles not protruding, legs not uneven, walking with the stride of a lion, elephant, bird, and supreme leader, walking to the right, pleasingly, erect, body nicely shaped, as though cleansed, well proportioned, clean, soft, and pure, fully completed signs, limbs of the body (are) broad and perfectly proportioned, equal steps, two eyes are clear, youthful flesh, body not weak and well developed, body very firm, limbs very appropriately distinct, eyes unobscured and clear, waist round, moderately sized, not too long, and flat, the navel deep and curled clockwise, beautiful when viewed from all, all behavior pure, body does not have moles and black spots, hand soft like cotton, hand lines clear, deep and long, face not too long, lips red as the bimba, tongue supple, slender, and red, a sound like thunder, the voice gentle and smooth, canine teeth round, sharp, white, even, and tapered, nose prominent, and supremely pure, wide eyes, eyelashes thick, (eyes) like lotus petals, eyebrows long, soft, glossy with equal hairs, arms long and well-developed, ears equal, and degeneration completely abandoned, forehead well-defined, broad, head well formed, head hair black like the bee, dense, smooth, not tangled, not bristling, and fragrantly smelling captivating the minds of men, srivatsa and svastika are accepted as Buddha's excellent marks.

It is said.

2B2C-3B1B-3B2C Commentary

1) Through separation from attachment to all compounded phenomena, the nails are copper colored;
2) through the extraordinary thought of benefiting all sentient beings, the color of the nails is glossy;
3) through being born in superior families, the nails are elevated;
4) through being free from misdeeds, the fingers are rounded;
5) through the collection of the roots of virtue, the fingers are well developed;
6) through perfectly sequentially engaging, the fingers are tapered;
7) through guarding actions of the body and so forth and correct livelihood, the veins are not visible;
8) through being free from the knots of the afflictions, the veins are without knots;
9) through possessing intelligence with respect to extremely hidden phenomena, the ankles do not protrude;
10) through the activity of liberating sentient beings from places difficult to traverse, the legs are not uneven: this is the first set of ten.

11) Through skill in outshining human beings, walking with a stride like a lion;
12) through skill in outshining nagas, walking with a stride like an elephant;
13) through skill in traveling through space, moving with a stride like a swan;
14) through skill in being a supreme leader of beings, walking with a stride like a supreme leader;
15) through walking in accordance with the path of circumambulation, turning back and walking to the right;
16) through skill in beautifying, walking pleasingly;
17) through always not having a crooked mind, walking erect;
18) through expressing qualities perfectly, his body is nicely shaped;
19) through not being mixed with negativities, his body is as though cleansed;
20) through teaching Dharma in accordance with trainees, his body is well proportioned.

21) Through having had physical behavior and so forth that was continually clean, his body is clean;
22) through having a compassionate mind, his body is soft;
23) through having a pure mind, his body is pure;
24) through having thoroughly completed the subduing dharmas he has fully complete signs;
25) through having completed the vast and beautiful qualities the limbs of the body are broad and perfectly proportioned;
26) through having a mind that is equal to all his steps are even;
27) through having taught complete pure Dharma, his eyes are clear;
28) through having taught a Dharma that is easy to understand, his body has youthful flesh;
29) through having a mind that is not discouraged, his body is not weak;
30) through having superior roots of virtue, his body is well developed.

31) Through having exhausted being reborn again, his body is very firm;
32) through having clearly and distinctly taught dependent origination the primary and secondary limbs are appropriately distinct;
33) through having presented clearly the meaning of the words, he has eyes that are unobscured and clear;
34) through having made his disciples have perfect morality, his waist is round;

35) through not being tainted by the faults of cyclic existence, his waist is moderately sized;
36) through having destroyed the inflatedness of pride his waist is not too long;
37) through having turned away from limited Dharma, his belly is flat;
38) through having realized the profound Dharma, his navel is deep;
39) through having guided his disciples harmoniously his navel curls clockwise;
40) through having made his retinue to behave beautifully in all ways, his [behavior] is beautiful in all ways.

41) Through having a pure mind, his behavior is pure;
42) through being free from [giving] untimely the subduing Dharma, his body has no moles or black spots;
43) through teaching the Dharma for attaining happiness and that deeply moves [the disciple's] body and so forth, his hands are as soft as cotton;
44) through attaining [the status of] a great virtuous trainee having splendor, the lines of his hands are clear;
45) through abiding in the profound Dharma, the lines of his hand are deep;
46) through giving teachings that are pure constantly, the lines of the hands are very long;
47) through teaching many precepts extensively, his face is not too long;
48) through realizing that all the worlds are a reflection, his lips are as red as the *bimba* fruit;
49) through having subdued his disciples with soft words, his tongue is supple;
50) through many correct qualities, his tongue is very slender.

51) From teaching a subduing Dharma that is difficult to fathom for those childish beings with attachment, his tongue is red.
52) From not having all fears, he possesses a dragon's sound or voice.
53) From speaking pleasantly and so forth, his voice is pleasant, gentle and smooth.
54) From having eradicated the thorough entanglements with samsara, his canines are round.
55) From taming the beings who are difficult to be tamed, his canines are sharp.
56) Through the extremely white subduing Dharma, his canines are white.
57) Through the abidance on equal ground, his canines are even.
58) From correctly teaching the serial clear realizations, his canines are tapered.
59) Through the abidance on supreme wisdom, his nose is prominent.
60) From having had disciples with very sincere trust in him, his nose is clean.

61) From very extensive Dharma, his eyes are wide.
62) From leading multitude of sentient beings his eyelashes are thick.
63) From highly pleasing all young female migrating beings, his eyes are defined with the white part and black part (unmixed), like complete ravishing petals of lotus.
64) From constantly watching at the future (situation of sentient being) his eyebrows are long.
65) From being skilled in the soft subduing Dharma, his eyebrows are soft.
66) From having had his mental continuum moistened by virtue, his eyebrows are glossy.
67) From seeing the faults of delusion, his eyebrows are even.
68) From turning away the worst harm, his arms are long and well developed.
69) From being victorious in the battle with attachment and so forth, his ears are equal.
70) From (guiding) all sentient beings without degenerating their continua, his ear sense power are undegenerated.

71) Through not being changed by the provocation of all (bad) views, his forehead is well defined.

72) From defeating all those who spoke (perversely), his forehead is broad and well developed.
73) From completing the supreme prayer his head is very well formed.
74) Through turning away from the joy of objects his hair is as black as bees.
75) From abandoning those latencies that are to be abandoned by path of seeing and path of meditation, his hairs are dense.
76) From thoroughly knowing the doctrine with a smooth mind, his hair is smooth.
77) Through his mind not being disturbed by attachment and so forth, his hairs are untangled.
78) From never using harsh words, his hairs are not bristly.
79) From having scattered the flowers of branches of enlightenment, his hair is fragrant.
80)Through being beautiful in all ways, his hands and feet are adorned by srivatsa, svastika, and nandyavarta.

2B2C-3B1B-4 Supreme emanation body (nirmanakaya)
2B2C-3B1B-4A Making a connection

Thus having shown three bodies, the fourth, the emanation body, common with all childish beings:

2B2C-3B1B-4B Root text

Through which, the body which enacts simultaneously the various benefits for migrators as long as becoming exists, is the uninterrupted emanation body of the Sage.

It is taught.

2B2C-3B1B-4AC Commentary

Through that form of Shakyamuni and so forth, the body which enacts impartially the desired aims of sentient beings in all mundane realms as long as cyclic existence exists, through mere continuity, is the uninterrupted emanation body of the Bhagavan Buddha.

2B2C-3B2 Deeds and enlightened activity
2B2C-3B2A Actual meaning
2B2C-3B2A-1 Making a connection
2B2C-3B2A-1A Shown as completing the explanation of the three bodies

Thus, arising through the strength of meditation upon the essence of the Nature Body, having relied upon exalted wisdom (truth body) and so forth as the very objects of Buddha and so forth, having shown the three finely imputed bodies:

2B2C-3B2A-1B Shown as explaining enlightened activity

Conventionally, since only exalted wisdom enacts beneficial deeds by means of generating appearances of complete enjoyment bodies and so forth, actions which depend upon appearances of beings to be subdued, the arisings through depending upon the owner of that, are (enlightened activities) of the truth body.

2B2C-3B2A-2 Root text
2B2C-3B2A-2A Demonstrated in brief by means of duration

Likewise as long as cyclic existence exists, these actions are asserted as uninterrupted.

2B2C-3B2A-2B Explained extensively by means of divisions
2B2C-3B2A-2B1 Setting on the path
2B2C-3B2A-2B1A Setting on the path of accumulation

2B2C-3B2A-2B1A-1 Setting in the fulfillment of intention

Actions which pacify migrations and

2B2C-3B2A-2B1A-2 Setting in the training ripening others' continua

set in the four types of assembling

2B2C-3B2A-2B1A-3 Setting in the view which realizes the four truths

set in realizing the thoroughly afflicted together with the completely pure

2B2C-3B2A-2B1B Setting on the path of preparation
2B2C-3B2A-2B1B-1 Setting in the perfect intention

(set) sentient beings in the meaning in accord with the meaning,

2B2C-3B2A-2B1B-2 Setting in the training ripening one's own continuum
2B2C-3B2A-2B1B-2A Setting in the actual

the six perfections

2B2C-3B2A-2B1B-2B Setting in the behavior of the two aims

buddha path

2B2C-3B2A-2B1B-3 Setting in the pure view

emptiness by self nature

2B2C-3B2A-2B1C Setting on the path of seeing

extinguishing duality

2B2C-3B2A-2B1D Setting on the path of meditation
2B2C-3B2A-2B1D-1 Setting on the two: the "stainless" and so forth

conventional terms

2B2C-3B2A-2B1D-2 Setting on the three: the fourth ground and so forth

non-observed,

2B2C-3B2A-2B1D-3 Setting on the seventh ground

fully ripening the embodied

2B2C-3B2A-2B1D-4 Setting on the eighth ground
2B2C-3B2A-2B1D-4A Setting in the knower of paths knowing the three paths

bodhisattva path

2B2C-3B2A-2B1D-4B Setting in the pacification of true grasping

preventing strong settling

2B2C-3B2A-2B1D-4C Setting in attainment of the imputed rare supreme Buddha

attaining enlightenment

2B2C-3B2A-2B1D-4D Setting in the training of a pure realm

purified buddha field

2B2C-3B2A-2B1D-5 Setting on the ninth ground
2B2C-3B2A-2B1D-5A Setting oneself definitely as Buddha

certainty

2B2C-3B2A-2B1D-5B Setting in the ripening of others

immeasurable welfare of sentient beings

2B2C-3B2A-2B1D-6 Setting on the tenth ground
2B2C-3B2A-2B1D-6A Setting in "devoting oneself to the spiritual friend" included on the tenth ground

qualities such as devoting oneself to the buddha and so forth

2B2C-3B2A-2B1D-6B Setting in further increasing realization
2B2C-3B2A-2B1D-6B1 Setting in attainment of the branches of enlightenment

branches of enlightenment

2B2C-3B2A-2B1D-6B2 Setting in not wasting the results of actions

actions not wasted

2B2C-3B2A-2B1D-6B3 Setting in knowing the truths

seeing the truths

2B2C-3B2A-2B1D-6B4 Setting in the exhaustion of distortions

abandoning distortions

2B2C-3B2A-2B1D-6B5 Setting in the baseless

the method without comparison

2B2C-3B2A-2B1D-6B6 Setting in the completion of the completely pure

completely pure

2B2C-3B2A-2B1D-6B7 Setting in the completion of the collections

collections

2B2C-3B2A-2B1D-6B8 Setting in the realization of existence and peace as equal

between compounded and uncompounded not completely knowing a difference

2B2C-3B2A-2B2 Setting in the result of the path

and passing beyond sorrow

2B2C-3B2A-2C Summarizing the meaning by means of enumeration

The enlightened activities of the truth body are accepted as twenty-seven types.

It is taught.

2B2C-3B2A-3 Commentary
2B2C-3B2A-3A Explaining individually
2B2C-3B2A-3A1 Setting on the path

2B2C-3B2A-3A1A Setting on the path of accumulation
2B2C-3B2A-3A1A-1 Setting in the striving for liberation: the intention of middling beings

1) Initially, having performed the enlightened activity of strongly purifying migrations, the characteristic of abiding without strong settling upon good migrations and bad migrations,

2B2C-3B2A-3A1A-2 Setting in the four (means of) assembly

2) setting in the four means of assembling, generosity and so forth,

2B2C-3B2A-3A1A-3 Setting in the knowledge of the four truths

3) through knowing (i.e., wisdom) arisen from hearing and so forth, having made to realize the discordant class and antidotes by means of the objects of rejection and acceptance

2B2C-3B2A-3A1A-4 Setting in the intention of other's welfare

4) like a magician, through thorough isolation from and so forth, the welfare of sentient beings – setting in the essence just as the characteristics of love and so forth are, for the welfare of others.

2B2C-3B2A-3A1A-5 Setting in the activities

5) after that is one's own welfare, to familiarize with the six perfections, finely distinguished by completely purifying the three spheres

2B2C-3B2A-3A1A-6 Setting in the basis of achieving the two welfares

6) after that, the characteristic nature of one's own and others' welfare, the buddha path: the paths of action of the ten virtues,

2B2C-3B2A-3A1B Setting on the path of preparation

7) then, meditation on the emptiness of natural existence of all phenomena

2B2C-3B2A-3A1C Setting on the path of seeing

8) subsequently, having depended on the perfection of generosity, the first ground, the characteristic of the realization encompassing all spheres of phenomena,

2B2C-3B2A-3A1D Setting on the path of meditation
2B2C-3B2A-3A1D-1 Setting on the second through fifth grounds

9) subsequently, setting in the knowledge that all phenomena are imputed by terms, through the perfection of ethics on the second ground and so forth which are the causes of completing the collections.

2B2C-3B2A-3A1D-2 Setting on the sixth ground

10) similarly, serially, having depended on the perfection of wisdom, on the sixth ground, the characteristic of not strongly settling upon the properties of knowers and objects of knowledge: non-observance of all phenomena

2B2C-3B2A-3A1D-3 Setting on the seventh ground

11) subsequently, thoroughly ripening sentient beings through the power of the perfection of skill in means on the seventh ground.

2B2C-3B2A-3A1D-4 Setting on the eighth ground

2B2C-3B2A-3A1D-4A Setting in the extraordinary activities

12) then, the path of the bodhisattvas which is uncommon with the hearers and so forth on the eighth ground

2B2C-3B2A-3A1D-4B Setting in the exhaustion of manifest conception of true existence

13) then, on that (eighth ground) itself, abandoning strong settling upon any phenomenon

2B2C-3B2A-3A1D-5 Setting on the ninth ground

14) subsequently, on the ninth ground, through the power of perfection of wishes, attaining enlightenment

2B2C-3B2A-3A1D-6 Setting on the tenth ground
2B2C-3B2A-3A1D-6A Setting on the just about to be attained tenth ground

15) after that, through the strength of the perfection of exalted wisdom, on the tenth ground, having set in various purified buddha fields

2B2C-3B2A-3A1D-6B Setting in that impeded by one rebirth
2B2C-3B2A-3A1D-6B1 Setting in the certainty of buddha in the next rebirth

16) also on that (tenth ground) itself, the self entity which is impeded by one rebirth, individually certain with respect to perfect complete enlightenment

2B2C-3B2A-3A1D-6B2 Setting in the spontaneous welfare of others

17) the welfare of the sentient beings of the ten direction mundane realms

2B2C-3B2A-3A1D-6B3 Setting in the completion of the remaining buddha qualities

18) setting in the qualities of closely going in front of the buddhas in all mundane realms and so forth

2B2C-3B2A-3A1D-6C Setting in the final existence
2B2C-3B2A-3A1D-6C1 Setting in the distinctive abilities
2B2C-3B2A-3A1D-6C1ASetting in the ability of inducing enlightenment

19) through stages like that, also on that (tenth ground) itself, the self entity of the distinguished path, the characteristic of the dharmas acting to induce all (qualities) of enlightenment, the branches of enlightenment

2B2C-3B2A-3A1D-6C1BSetting in the ability of not wasting actions

20) the relation between actions and results is not wasted,

2B2C-3B2A-3A1D-6C2 Setting in the distinctive realizations
2B2C-3B2A-3A1D-6C2ASetting in the realization of the varieties (or: conventional)

21) realizing all properties perfectly just as they are

2B2C-3B2A-3A1D-6C2BSetting in the realization of the modes (or: ultimate)

22) through setting them in the thorough knowledge of the compounded and uncompounded as not different in the entity of emptiness

2B2C-3B2A-3A1D-6C3 Setting in the distinctive abandonments

2B2C-3B2A-3A1D-6C3ASetting in the exhaustion of distortions

23) all distortions abandoned

2B2C-3B2A-3A1D-6C3B Setting in the exhaustion of their bases

24) the exalted wisdom which completely abandons the basis of distortions

2B2C-3B2A-3A1D-6C4 Setting in the distinctive collections
2B2C-3B2A-3A1D-6C4A Setting in the collection of naturally pure truth body

25) complete purity of the bodhisattva with the characteristic of being completely pure by nature

2B2C-3B2A-3A1D-6C4B Setting in the causal collection of separation from adventitious stains

26) the causal collection of the complete purity which is the freedom from all stains

2B2C-3B2A-3A2 Setting in the result of the path

27) to set in the nirvana on the tathagata ground.

2B2C-3B2A-3B Summarized meaning

Therefore, like the truth body, also its twenty-seven types of enlightened activity, said to be "accepted as long as cyclic existence exists," are performed.

2B2C-3B2B The order of other topics should be understood through depending on the first and last of the seventy topics

The order of demonstrating mind generation initially and actions finally, through the stages of demonstrating (the boundaries), the order of the (sixty-eight) remaining topics of the intervening words should also be born in mind. Fearing many words, I did not write about this.

2B2C-3C Summarizing the chapter

From *A Treatise of Oral Instruction on the Perfection of Wisdom*, the commentary of the eighth chapter.

CONCLUSION

2B3 Demonstrating other summarized meanings
2B3A Summarizing into six meanings
2B3A-1 Making a connection

To benefit sentient beings with joy in the extensive, thus having thoroughly explained by means of the eight topics, also to thoroughly explain to others:

2B3A-2 Root text

Characteristics, their training, superior to that, their order, the limit to those, their full maturation, other summarized meanings, six types.

It is taught.

2B3A-3 Commentary
2B3A-3A Explained individually

1) Initially, the exalted knower of all aspects itself and so forth, the three exalted knowers of all, through being states which manifestly indicate, are characteristics.
2) Thereafter, because of empowering, since this (yoga) joins to meditation upon (the aspects of) the three exalted knowers of all themselves, realizing all aspects as manifestly complete is the training of the three exalted knowers of all themselves.
3) Thereafter, through extreme familiarity, because of progressing to eminence, the clear realization of the peak is the occasion of the supreme (meditation upon the aspects of) the three exalted knowers of all themselves.
4) Thereafter, because of making the realized properties certain, through straightening the concourse, the meanings thoroughly meditated upon individually and all (together), the serial clear realization is the occasion of the order of the three exalted knowers of all themselves.
5) Thereafter, through lacking progression to the differences, perfectly manifesting complete enlightenment in a single instant is the occasion of the final (training) of the three exalted knowers of all themselves.
6) Thereafter, through being the result of that, the truth body together with its activities is the full ripening of the three exalted knowers of all themselves.

2B3A-3B Having summarized the meanings, the extensive meaning of the words is indicated in the former

Hence, the six types of other summarized meanings of all the mothers are to be explained in accordance with only the former.

2B3B Summarizing into three meanings
2B3B-1 Making a connection

Having thoroughly explained by means of the six summarized meanings like those benefiting sentient beings with joy in the middling, also to benefit sentient beings with joy in the brief, to thoroughly explain in others:

2B3B-2 Root text

Objects: three types, causes: the essence of four trainings, results: truth body activity are other summarized meanings – three types.

It is taught.

2B3B-3 Commentary

1) Initially, the exalted knower of all aspects itself and so forth, the mere entities of the three exalted knowers of all themselves, are the causes of the objects of engagement. If asked, "How are they fully applied?" 2) After that, manifestly and completely realizing all aspects and so forth, the four types of complete realizations, are the trainings. If asked, "What is a result of that cause, having trainings like that?" 3) After that, since truth body together with enlightened activities are the results, the summarized meanings of the threefold mothers of the victors, three other types are to be explained according to only that.

2C Finishing the explanation
2C1 Differences in explaining the objects of explanation
2C1A Differences in the objects of explanation

From some, the meaning: from others, the words. From others, by enumerating names – scholars should know merely the summarized meanings also in all the mothers. If not like that, the other stages of all are not well summarized, they only have differences through classification of summarized and so forth – no more.

2C1B How explained through depending on the above

By means of seeing the meanings through the force of Arya Vimuktisena, for ease in understanding, not joining the words, phrases, and so forth. Having paid homage to the excellent guru, the abbot, excellently (named) Vairochanakara, this Clear (Meaning) of ordered verses was composed by Haribhadra.

2C2 Dedicating the virtues of composition

Whatever virtues attained by me, arisen from compiling that, by those, may all beings attain the wisdom of the One Gone to Bliss.

2C3 Diminishing pride and the reason for joy in composing
2C3A Diminishing pride
2C3A-1 The inferiority of his own mind

Unclear wisdom, all the treatise being outside, how can I?

2C3A-2 The meaning of the scriptures is difficult to realize

The meanings of the treatise, objects of experience of the superior's mind, Mahatmas (Great Beings), how could I?

2C3B Requesting forbearance for mistakes

Yet, in not being an object of experience, may the wise have forgiveness in the mistakes, done (in) my striving in the face of my own and others' welfare.

2C3C Reason for joy in composing the commentary

Ah! My resting place (from) fatigue through the various systems, the tradition of the perfection of wisdom, I saw after a long time.

3 Meaning of the end

3A Author of the treatise

The commentary on *The Treatise of Oral Instructions of the Perfection of Wisdom, called 'Ornament for Clear Realization,'* composed by Haribhadra, is complete.

3B The manner of translation by whom

Settled upon, having translated and revised by the Indian Abbot Vidyakaya Prabha and the revisionist-translator Bandhe (monk) Pal.tseg. Excellently settled upon by the later pundits, the glorious Gomi (lay practitioner) Chi.me and so forth and the translator Bhikshu Lo.den She.rab.

First English translation settled upon by Tibetan geshe, Venerable Jampa Gyatso and Tibetan translator Acharya, Venerable Bhikshu Thubten Jampa, assisted by the American monk, Bhikshu Thubten Tsultrim. Lightly edited by Jampa Gendun, Istituto Lama Tzong Khapa, Pomaia, Italy, 1998-1999.